

A

Dictionary of the BIBLE;

Or, an EXPLANATION of the

Appendix

Proper Names and Difficult Words

I N T H E

OLD and NEW TESTAMENT,

Accented as they ought to be pronounced.

Together with other Particulars, equally useful to
those who would understand the

SACRED SCRIPTURES,

And read them with Propriety.

E Libris H. Elongh

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THE Design of the present Work is to enable the younger and more unlearned Clergy to pronounce with Propriety and Uniformity the difficult Words of Scripture: For it must have occurred to every Frequenter of Divine Worship, that many, even of the Learned, pronounce some Proper Names differently, and that many of the Unlearned pronounce them very erroneously and improperly, to the great Disgust of those who hear them. It would be well if an Uniformity of Pronunciation prevailed amongst the Learned; but it would be much better if the Learned could, by any Means, be taught a just and right Pronunciation. It is thought that the present Work will be instrumental to that End; wherein the Syllable in every Word on which the Emphasis is to be laid is accented, so that the most unlettered Person will be instructed, by referring to this Work, in the proper Pronunciation of the most difficult Words: And as the BIBLE is of such universal Concernment,
and

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and so generally read, the Work certainly will be useful to others, as well as to the inferior Clergy; and that, not merely as a pronouncing Dictionary, but as containing a full, though concise, Account of the more important Persons and Things in Sacred Scripture.

A

A

DICTIONARY

OF THE

B I B L E, &c.

A B A

A and O, *Alpha* and *Oméga*, the first and last letters of the Greek alphabet; an appellation whereby JESUS CHRIST is denominated in the Revelation, signifying therein, that he is the beginning and the end, the power that produces every thing, and to whom all things shall be referred.

Aaron, (*lofty* or *mountainous*) the son of Amram and Jochebed, of the tribe of Levi, the brother of Moses, and high-priest of the Hebrews.

Ab, the eleventh month of the civil year according to the Jewish computation, and the fifth of the ecclesiastical. It answers to the month of July, and contains thirty days.

Abana, a river of Damascus, mentioned by Naaman the Syrian in 2 Kings v. 12. supposed by Maundrell to be a branch of the Barrady, which derives its source from the foot of mount Libanus towards the east, runs round Damascus and through it, and so continues its course, till its waters are lost in the wilderness, four or five leagues from that city.

B

Abarim,

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Abarim, mountains beyond Jordan (Numb. xxvii. 12.) reaching a great way into the tribe of Reuben and the country of the Moabites, on both sides the river Arnon. They were composed of many little hills under different names. The mountains Nebo, Pisgah, and Peor, were parts of the Abarim.

Abba, in Syriac, signifies Father. *Ab* has the same signification in Hebrew. Rom. viii. 15. Mark xiv. 36.

Abdon, the son of Hillel of the tribe of Ephraim, the ninth judge of Israel. He succeeded Elon in the year of the world 2840, judged Israel eight years, and was buried at Pirathon in the land of Ephraim. He left 40 sons and 30 grandsons, who rode on 70 asses.—It was a name also of several others mentioned in Scripture; and likewise of a city belonging to the tribe of Asher.

Abédnego, (i. e. *the servant of the sun or morning star*) the name given by the king of Babylon's officer to Azariah, Daniel's companion. He was one of those saved from the fiery furnace, into which he was thrown for refusing to adore the statue erected by command of Nebuchadnezzar. See Dan. iii.

Abel, the second son of Adam, slain through envy by his brother Cain, because his sacrifice was accepted, whilst that of Cain was rejected. See the reason in Heb. xi. 4.

Abel, or *Abel-beth-Máachab*, or *Abel-Maim*, a town of Syria, situated to the north of Damascus, between Libanus and Antilibanus. 2 Sam. xx. 14. 1 Kings xv. 20.

Abel the great, the stone whereon the ark was placed in Beth-shemesh; supposed to have been called by this name, which signifies *great mourning*, on account of the vast number of Bethshemites

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mites who were slain on this occasion. 1 Sam. vi. 18; 19.

Abel-Nébolah, or *Abel-Mea*, being the country of Elisha, was, according to Eusebius, sixteen miles distant from Scythopolis.

Abel-Misraim, (*the mourning of the Egyptians*) or Atad's threshing-floor, where the sons of Jacob, and the Egyptians who accompanied them, mourned for that patriarch.

Abel-Shittim, or *Shittim*, (*mourning of the thorns*) a city situate in the plains of Moab, beyond Jordan, opposite to Jericho.

Abex, a city belonging to the tribe of Issachar.

Abi, the daughter of Zachariah, and mother of Hezekiah king of Judah. 2 Kings xviii. 2.

Abiah, the second son of Samuel, and brother of Joel. Samuel having trusted them with the administration of public justice, they behaved so ill, that they obliged the people to require a king of him. 1 Sam. viii. 2.

A'bi-Albon, a native of Arbath, and one of the gallant men in David's army. 2 Sam. xxiii. 31.

Abiathar, (*excellent father*) the son of Abimelech, and the tenth high-priest among the Jews. He escaped from the slaughter of Saul, when he sent for the priests to Nob to slay them. He then went over to David's party, and continued high-priest until the reign of Solomon; when being attached to the party of Adonijah, he was deprived by Solomon of his priesthood. — He is mentioned as high-priest by our Saviour (Mark ii. 26.) whilst Abimelech his father was alive; which may be accounted for, by supposing, with Grotius, that as Abiathar was a much more celebrated person than his father, our Lord mentions him in preference to the other; or perhaps his aged father might act by his advice in the affair referred to, which

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if he did, it was exceedingly proper to mention him here.

Abib, the name given by the Hebrews to the first month of their ecclesiastical year. This month was afterwards called Nisan, and answers to our March.

Abidan, the son of Gideoni, of the tribe of Benjamin.

Abigail, the name of a woman who was first the wife of Nabal of Carmel, but was afterwards married to David. 1 Sam. xxv. 1, 2.

Abibail, the name of several eminent men among the Hebrews. The name also of some Hebrew women.

Abihu, the son of Aaron and Elisheba, was consumed, together with his brother Nadab, by fire sent from God, because he had offered incense with strange fire, instead of taking it from the altar of burnt offerings. Levit. x. 1, 2.

Abijah, the name of a son of Jeroboam, who died very young. 2. The name of the son of Rehoboam king of Judah, and of Maachah or Micaiah, the daughter of Uriel and Absalom, who succeeded his father in the kingdom, and reigned three years. He was a wicked prince, and imitated the impiety and bad conduct of his father. 3. Abijah was the name of the wife of Ahaz, and the mother of Hezekiah king of Judah.

Abilene, a province between Libanus and Antilibanus, whereof Lyfania was tetrarch. Luke iii. 1.

Abimelech, the name of two kings of Gerar mentioned in Scripture. The first was so much taken with the beauty of Sarah the wife of Abraham, that he forced her from him, and took her for his own wife; but at the command of God, who appeared to him in the night, was obliged

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ed to restore her. In the dominion of the son and successor of this Abimelech, Isaac with his wife Rebekah for some time resided; but as Isaac grew extremely rich and powerful, his posterity stirred up the envy of the Philistines, upon which Abimelech desired him to depart from them. Isaac thereupon retired to the valley of Gerar, and afterwards to Beersheba, where he and Abimelech entered into covenant, and made a treaty with each other.—Abimelech was also the name of the son of Gideon, born of a concubine whom Gideon had at Shechem. After the death of his father he took possession of his government, and procured himself to be acknowledged king. He afterwards killed all his brethren, (except Jotham, who escaped his fury) and was afterwards killed himself at Thebez by a woman, who threw a piece of a millstone upon his head from the top of the tower. He judged Israel three years, and was succeeded in his office by Tolah.

Abimelech, or, according to the Hebrew, *Abimelech* or *Abimelech*, the high-priest who gave Goliath's sword and some of the shew-bread to David, at the very time this prince was flying from Saul. 1 Sam. xxi. 1.

Abinadab, David's brother, the son of Jesse. 1 Chron. ii. 13.

Abinoam, the father of Barak.

Abiram, the eldest son of Hiel, the Bethelite. He attempted to rebuild the walls of Jericho, contrary to the express command of the Lord.

See 1 Kings xvi. 34. The name likewise of one of those, who conspired with Corah and Dathan, in the wilderness, against Moses, and came to the same unfortunate end. Numb. xvi.

Abisbag, the name of a beautiful virgin, who was sent for to comfort David in his old age.

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She was required afterwards by Adonijah in marriage; but Solomon denied his request, as justly supposing if granted, he would then affect the regal power, and therefore dispatched him. *A'bisbai*, the son of Zuri and Zeruiah, David's sister, was one of the most valiant men of his time, and one of the principal generals in David's army.

Abisbalom, the father of Maacha, who was mother to Abijah, king of Judah.

Abishua, the son of Phinehas and fourth high-priest of the Hebrews.

Abital, the sixth wife of David, and mother of Stephetiah.

Abiud, the son of Zorobabel.

Abner, the son of Ner, uncle to king Saul and general of his armies; who, after the death of Saul, preserved the crown to Ishbosheth, the son of that prince. He afterwards quarrelled with him, and then went to David's party; but Joab out of jealousy slew Abner, at which David was much concerned, made a solemn funeral for him, attended it in person, and composed a mournful song in honour of him.

Abomination. The scripture generally terms idolatry and idols, *Abomination*, not only because they were in themselves abominable; but likewise, because their ceremonies were generally attended with actions of an infamous and abominable nature.

Abram, afterwards *A'brham*, (Heb. the father of many nations) the son of Terah, was born at Ur, a city of Chaldea, before Christ 1996. God call'd him out of his own country, brought him into the land of Canaan, and gave him a promise that his posterity should inhabit that country. The Lord also promised him, that the future Messiah should come out of his loins; and

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and that all the nations of the world should be blessed in his seed. Gen. xii. 3.

Absalom, the son of David, born of Maachah, the daughter of Talmai king of Geshur. He was remarkable for his beauty, and the fineness of his hair. He raised a rebellion against his father, in the year 2980; the end of which was unfortunate for himself: For his army was routed and put to flight, and he himself slain, by the command of Joab, whose young men found him hanging under a large oak tree, his hair being entangled in the branches. When the news of his death came to the king's ears, he very pathetically lamented him, and would scarcely be comforted. 2 Sam. xviii. 33.

Abyss, or deep. Hell is often called by this name in scripture. By the Abyss is generally understood, that vast quantity of water, which is supposed to be at the centre of the earth.

Accad, or *Archad*, a city built by Nimrod. Gen. x. 10.

Accho, afterwards called *Ptolemais*, lay north of mount Carmel, with a harbour to the sea. It fell to the lot of the tribe of Asher.

Aceldama, i. e. *the inheritance or portion of blood*; purchased with the money that had been given to Judas Iscariot, to betray our Lord. It was assigned to be a burying place for strangers.

Achaia, a province of Greece, whereof Corinth was the capital, where St. Paul preached, (Acts xviii. 22.) and St. Andrew suffered martyrdom.

Achaicus, a disciple of St. Paul's, whom he particularly recommends to the Corinthians. See 1 Cor. xvi. 17.

Achan, the son of Carmi, of the tribe of Judah.

Achan, contrary to the express command of the Lord, had taken some valuable things out of the spoils of Jericho; for which he, together with
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all his family, was stoned, and all that belonged to him consumed with fire. See Josh. vii. 22.

Achbor, an officer belonging to king Josiah, who was sent by this prince, to the prophetess Huldah, concerning the book of the law which had been found by the high-priest Hilkiah. 2 Kings, xxii. 14.

Achior, general of the Ammonites, who joined Holofernes's army, with the auxiliary troops of his country, in that general's expedition into Egypt. Judith v. 2, 3.

Achiram, or *Abiram*, of the tribe of Benjamin, was chief of one of the great families of that tribe, when they came out of Egypt.

Achish, a king of Gath. David, in his flight from Saul, took shelter in this city; but being in danger of his life, he feigned madness before the king. He afterwards settled at Ziklag, (a town in this king's dominions) for some time, but the Lords of the Philistines, fearing, lest in the day of battle, he might possibly turn against them, desired Achish to dismiss him, which he did. See 1 Sam. xxi—xxix.

Achmetha. See *Ecbatana*.

Achisab, the daughter of Caleb, married to Othniel, who was the conqueror of Kerjath-sepher; she, according to the promise of her father, was to be the reward of that conquest. Joshua xv, xvi. &c.

Achshaph, and *Achzib*, different names of a city, belonging to the tribe of Asher, thought to be the same the Greeks called *Edippa*, and which at present is called *Zib*.

Acts of the Apostles, a canonical book of the New-Testament, which contains a great part of the lives of St. Peter and St. Paul, beginning at the ascension of our Saviour, and continued down to St. Paul's arrival at Rome, after his
appeal

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appeal to Cefar, comprehending the space of about 30 years. It is generally supposed to be written by St. Luke; the design of the apostle being to verify the true, and obviate the false acts which began to be dispersed throughout the world. It was originally wrote in Greek.

Adam, the first man and father of human race, created by God himself, put of the dust of the earth, and placed in a state of perfect happiness, which he by transgression forfeited, and entailed a curse on himself and all his posterity; which must have for ever remained, had not God made him a promise of a future Saviour, who would expiate the offences of himself, and all his believing posterity. See Gen. iii. 15.

A'damah, or *Admah*, one of the five wicked cities destroyed by fire from heaven. Gen. xiv. 2.—The name also of a city of the tribe of Naphthali.

Adar, the twelfth month of the ecclesiastical year among the Hebrews, and the sixth of their civil. It generally answers to our February.

Adar, or *Hazel-addar*, a village taken notice of in Numbers xxxiv. 4.

A'dida, a city of Judah. See Macc. xiii. 13.

A'diel, the son of Adiel of the tribe of Judah.

A'ditba, or *A'datha*, a city belonging to the tribe of Judah.

Aditha'im, (*assemblies or testimonies*) Joshua xv. 36.

Adlai, a principal herdsman belonging to king David.

A'dmatha, a pincipal officer belonging to the court of Ahasuerus.

A'donai, one of the names of God. This word signifies properly *my Lords*, in the plural number; as *Adoni*, signifies *my Lord*, in the singular. The Jews have this word in the room of *Jehovah*,

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Jehovah, which they, either out of respect or superstition, ever omit to pronounce.

A'doni-bezek, king of the city of Bezek, in the land of Canaan.—He was taken in battle by the Israelites and carried to Jerusalem, where he died in the year 2585. See Judg. i. 4.

Adonijah, the fourth son of David and Haggith. He aimed at the kingdom of Judah before the death of his father; but was disappointed of his hopes by the command of David, who ordered Solomon to be proclaimed king. He afterwards desired Abishag the Shunamite to wife, and was not only denied his request; but in consequence ordered to be slain, which order was executed by Benaiah, the son of Jehoiada, in the year 2990. 1 Kings ii. 13.

Adonikam, returned from Babylon, with 600 men of his family. Ezra ii. 15.

Adoniram, a principal officer of king Solomon's. 1 Kings v. 44.

Adoption, an act whereby any one takes another into his family, owns for his, and appoints him his heir. It was a very ancient custom, and was formerly practised in almost all countries. It is by the passion of Jesus Christ, and communication of his benefits applied to us by baptism, St. Paul tells us we become the adopted children of God. See Rom. viii. 15, 23. Gal. iv. 23.

A'dora, *Adoráim*, or *Ader*, or *Dora*, a city belonging to the tribe of Judah.

Adrámmelech, the son of Sennacherib, king of Assyria. This king, after he returned from his expedition into Judea, was murdered by his sons Adrammelech and Sharezer, while he was at his devotions in the temple of his God Nisroch. (2 Kings xix. 37.) The motive that prompted them to commit this parricide does not

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not appear; neither of them succeeded to the throne, but were obliged to flee to the mountains of Armenia.

Adrammelech, (*the glory, grandeur, or power of the king,*) an idol, worshipped by the inhabitants of Sepharvaim. The Tophervites made their children pass thro' the fire to this idol, and another they called Anammelech. Calmet supposes by the former they meant the sun, by the latter the moon; the one signifying *magnificent king*, the second *the gentle king*.

Adramyttium, a city of Mysia, in Asia Minor. Acts xxvii. 2.

Adriel, the son of Barzillai, married Merab the daughter of Saul, who was at first promised to David. 1 Sam. xviii. 19.

Adria, a city upon the Tartaro, in the state of Venice, and gives name to the Adriatic sea, which is sometimes simply called *Adria*, as in Acts xxvii. 27.

Adummim, a town and mountain in the tribe of Benjamin.

Ælia Capitolina, a name given to Jerusalem by the emperor Adrian, in the year 134, when he settled a colony in it, and forbid any Jews to continue there.

Aen, or *Ain*, a city belonging to the tribe of Simeon. It signifies *fountain*, and is to be met with in composition, in the names of several cities.

Æra, a series of years, commencing from a certain period of time called an epocha. Thus we say the christian æra, i. e. the number of years elapsed since the birth of Christ. Chronologers generally suppose, that the birth of Christ was four years before the vulgar æra, which is fixed for the year of the world 4004.

Africa,

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Africa, one of the four quarters of the world, being a peninsula, joined to Asia by the Isthmus of Suez, and situate between 37 north, and 39 degrees south latitude, and 51 east longitude from London. It is 4320 miles in length, and 4260 miles in breadth, from east to west.

Africa was peopled by the descendants of Ham. *Agabus*, who foretold the famine which happened under the emperor Claudius, in the fourth year of his reign, and in the forty-fourth year of our Lord. Acts xi. 28. This famine is mentioned by Suetonius, and other profane writers.

Agag, a king of the Amalekites, was taken alive by Saul, but was, according to the order of Samuel, hewn in pieces at Gilgal. 1 Sam. xv. 1, &c.

Agate, a precious stone of the lowest class. It was the second stone, in the third row of precious stones, in the high-priest's breast-plate. Ex. xxviii. 19.

Agrippa, surnamed Herod, the son of Aristobulus and Mariamne, and grandson to Herod the great, was born in the year of the world 3997. He received part of the kingdom of Judea from the emperor Caius Caligula, in the year 37; and four years afterwards, Claudius gave him the remaining part of it. After having reigned 7 years, he was for his impious pride punished by God with a dreadful disease, which put a period to his life in the space of five days. See Acts xii. 23. After the death of this prince, Judea again returned to the Romans, and was put under the administration of governors, till its ruin in the 70th year of Jesus Christ.

Agrippa II, son of the preceding Agrippa, obtained from the emperor Claudius some authority over the temple and sacred treasury, and the power

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power of appointing or depriving the high-priest; which he enjoyed till the destruction of Jerusalem and the Temple. Before this prince and his sister Berenice, St. Paul reasoned so powerfully and eloquently, that he made Agrippa himself confess that he almost persuaded him to be a Christian. Acts xxvi. 1, &c.

Agur, mentioned in the 30th chapter of Proverbs. Calmet supposes Agur was an inspired prophet different from Solomon, whose sentences it was thought fit to join with those of the prince, because of the conformity of their sentiments. See likewise Pool *in loco*.

Abab, king of Israel, the son and successor of Omri, began his reign in the year of the world 3086, and reigned two and twenty years. This prince did evil in the sight of the Lord, and excelled all who went before him in impiety. See 1 Kings xvi, &c.

Abab, one of the false prophets, who seduced the Israelites at Babylon. Jer. xxix. 21, &c.

Ahasuerus, or, according to the Septuagint, Artaxerxes, who married Esther, after having divorced his former queen Vashti for disobedience to his commands. Usher and Calmet suppose, that by Ahasuerus is meant Darius the son of Hytaspes, and Scaliger thinks him to be Xerxes. Dr. Prideaux, advances some strong reasons to prove that Artaxerxes Longimanus, is the Ahasuerus mentioned in Scripture; which opinion is maintained by Sulpitius, Severus, and many other writers, both ancient and modern.

Abava, a river of Babylonia, or rather of Assyria, where Ezra (vii. 18.) gathered those captives into a body, whom he brought with him into Judea.

Abaz, king of Judah, son of Jotham, one of the most wicked princes that ever reigned over

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Judah

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Judah. He was for his iniquities denied a place in the sepulchres of the kings. He was succeeded in his throne by his son Hezekiah. 2 Chron. xxviii.

Abaz, the father of Jehoiada.

Abaziab, the son and successor of Ahab king of Israel. He reigned only one year after the death of his father, and was as remarkable for his horrid impiety as he was. 1 Kings xxii. 52.

Abaziab, king of Judah, and son of Jehoram and Athaliah, succeeded his father in the kingdom of Judah in the year 3119. He reigned only one year, and followed the iniquities of the house of Ahab, to whom he was related. He received his mortal wound by the command of Jehu, and died at Megiddo, a town of the tribe of Issachar. 2 Kings viii. and 2 Chron. xxiii. See the difficulties respecting the history of this prince, cleared up in Stackhouse's History of the Bible. L. vi. c. 3.

Abiiah, the son of Shishah, and secretary to king Solomon.

Abiiah was also the son of Ahitad the high-priest, and his successor in the sovereign pontificate. 1 Sam. xiv. 3.

Abiam, one of those brave officers in David's army. 2 Sam. xxiii. 33.

Abiæzer, the son of Ammish-addai, chief of the tribe of Dan, Numb. viii. 66.

Abihud, the son of Naaman, and brother of

A'boab, of the tribe of Benjamin.

Abijah, the prophet of the Lord, who dwelt at Shiloh. He foretold the death of Abijah the son of Jeroboam, when that prince sent his wife to enquire of him whether the child would survive him or not. 1 Kings xiv. 2, &c.

Abijah, the son of Baasha, king of Israel. The name also of one of David's brave officers.

Abikam,

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Abikam, the son of Shaphan, and father of Gedaliah. 2 Kings xxii. 12.

Abiud, the father of Jehosaphat. 2 Sam. viii. 16.

Abi-maaz, the son and successor of Zadok the high-priest. He performed some important services for David in the war with Absalom, (see 2 Sam. xv. 29.) and the first who brought the news of his total defeat to the king; but omitted to mention the circumstance of his death. He was succeeded in the priest-hood by Azariah his son.

Abinadab, the son of Iddo, was governor of the canton of Mahanaim, beyond Jordan, in the reign of Solomon. 1 Kings iv. 14.

Abinoam, the daughter of Ahimaaz, and wife of Saul. 1 Sam. xiv. 50.

Abinoam, was also the name of a wife of David. She was a native of Jezreel, and mother of Ammon. 1 Sam. 30.

Abio, he was charged together with his brother Uzzah, with driving the cart whereon the ark was set, when David removed it from the house of Abinadab, to place it in the tabernacle. 2 Sam. vi.

Abira, the son of Enan, and chief of the tribe of Naphtali. Numb. i. 15.

Abisamach, the father of Aholiah, who was employed by Moses, in building the tabernacle in the wilderness. Exod. xxxi. 61.

Abisbor, high steward of Solomon's household.

Ahitophel, an eminent counsellor in the reign of David. He went over to the party of Absalom, when he rebelled against his father; the advice he gave this prince was not followed by him; but that of Hushai was preferred before it. See 2 Sam. xvii. 1. &c. Ahitophel finding his advice not regarded, saddled his Ass, went to his house at Gillo, hanged himself

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and was buried in the sepulchre of his fathers: he foresaw what would be the consequence of Hushai's advice, and was determined to prevent that death, which David would not fail to have inflicted on him, when he was resettled on his throne.

Ahitub, the son of Phinehas and grandson to Eli, whom he succeeded in the high-priest-hood. 1 Sam. iv.

Ahitub, the son of Amariah, and father of the high-priest Zadok. 1 Chron. vi. 8.

Ahiad, the son of Shelomi, of the tribe of Asher: he was appointed by Moses, one of the commissioners for making a partition of the land of Canaan.

Ahlab, a city of the tribe of Asher.

Ablai, one of those gallant men who commanded in David's army.

Abela, or *Aboab*, the third son of Bela, and grandson of Benjamin. 1 Chron. viii. 4.

Abolab, see Aholibah.

Aboliab, the son of Ahisamach, of the tribe of Dan, was appointed together with Bezalel, to undertake the building of the tabernacle. Exod.

xxxv.

Abolibab, and *Abolab*, are two feigned names made use of by Ezekiel, (xxiii. 4.) to denote the two kingdoms of Judea and Samaria. Aholah, and Aholibah, are represented as two sisters of Egyptian extraction. Aholah stands for Samaria, Aholibah for Jerusalem. They both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; for which reason the Lord abandoned them to those very people, for whom they had shown so passionate and impious an affection; they were carried into captivity, and reduced to the severest servitude.

Ahuzzab

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Abúzzath, the friend of Abimelech king of Gerar. See Gen. ii. 6.

Ai, a city situated near Bethel, before which a detachment of Joshua's troops were repulsed, upon the account of Achan's offence: it was afterwards taken by stratagem, and served like the other cities of Canaan. Josh. vii.

Aiab, the mother of Rezpah, Saul's concubine.

Ajalon, a city of the tribe of Dan. which was assigned over to the Levites of Koath's family; it was situated between Timnah and Bethshemesh, and is that probably spoken of by Joshua, when he said to the moon, (x. 12.) "Thou moon stand still in the valley of Ajalon." There were other cities of Judea called by this name.

Ain, or *Aen*. See Aen.

Alabaster-box of precious ointment, Mat. xxv. 6, 7.

All vessels for keeping liquors had the general name of alabaster given to them, of whatsoever matter they were composed. Hence some authors are of opinion, that the box here mentioned was of glass; and this conjecture they think is supported by what St. Mark says, (xiv. 3.) that the woman who poured out the perfume upon our Saviour, broke the box of alabaster.

Alcimus, or according to Josephus, Jacimus, high-priest of the Jews, succeeded to this office in the year 3842. He did not regularly succeed to this supreme dignity; but obtained it from Demetrius king of Syria, by very irregular methods. See 1 Macc. vii. After the death of Judas Maccabæus, the apostates and malecontents beginning to raise their heads, had the superiority every where through the country; whereupon Alcimus began to exercise the sacrilegious offices of his high-priest-hood, which he had purchased with money, he gave orders for demolishing the wall of the temple, which

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inclosed the court of the priests from that of the People; but he had scarce begun the work, before he was struck with a dead palsy, which took his speech from him, so that he died without being able to utter a word, or to take any care of his house, in the year of the world, 3844.

Alema, a city in the country of Gilead, beyond Jordan. 1 Mac. v. 6.

Alemeth, the son of Jehoadah, of the tribe of Benjamin. The name also of a city of refuge in the same tribe. 1 Chron. vi.

Aleph, the name of the first letter of the Hebrew alphabet. This word signifies *prince*, *chief*, or *thousand*.

Alexânder, the son and successor of Philip king of Macedonia, is described in the prophecies of Daniel, (vii. 6.) under the image of a leopard, with four wings, to signify his great strength, and the rapidity of his conquests; is typified under the figure of a he-goat, (8, 4, &c.) running through all the world with so much swiftness as not to touch the earth; and attacking a ram, overthrowing and trampling him under foot, without any one being able to rescue him out of his power. By the ram is meant Darius Codomanus, the last of the Persian emperors, and successor of Cyrus. In the statue represented in a dream to Nebuchadnezzar, (ii. 39.) the belly of brass was an emblem of Alexander, the legs of iron of his successors. He was appointed by God to destroy the Persian empire in the east, and to establish the Grecian monarchy in its room; which he effected with surprising rapidity; having defeated Darius with his immense army, and taken the city of Tyre, he came into Judea; when he approached near Jerusalem, the high-priest Jaddus in his pontifi-
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cal habit, and the rest of their priests in their proper garments, with the people cloathed in white, marched out, according to the command of God, to meet the conqueror.—Alexander, when the high-priest drew near, hasted from his horse, bowed himself before him, and saluted him with a religious veneration; the reason of which surprizing salutation, he informed his followers, arose from a dream which he had in Macedonia, wherein this same person appeared to him in the same manner, and promised him victory in the name of his God. The king offered sacrifices in the temple, and was shewn by Jaddus the prophecies of Daniel, respecting himself. He conferr'd what immunities they desired upon their country, and left them with great satisfaction. Alexander pursued his conquests with success, and having entirely routed Darius, and subjected all Asia and the Indies; he fell into all manner of intemperance, which soon put a period to his life, which happened in the year of the world 3681, and in the 33d year of his age. His empire he divided among the principal officers of his army.

Alexander Balas, so called from Balas his mother, he is generally supposed to be the natural son of Antiochus Epiphanes;—he made war against Demetrius king of Syria, and got possession of his kingdom by the assistance of the Romans, and the Jews, under Jonathan Maccabæus. 1 Mac. x. 18. He having got full possession of the kingdom of Syria, married the daughter of Ptolemy, king of Egypt; but he afterwards took her from him, and married her to Demetrius, the son of the late king, and they together met Alexander in battle, and defeated him. He afterwards fled into Arabia; when Zabdiel king of that country cut his head off,
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and sent it as a present to Ptolomy; this happened in the year of the world 3853. Other historians differ from the author of the first book of Maccabæus, and say, he was treacherously slain by his own generals.

Alexandria, a celebrated city of Egypt, (Acts xviii. 24. and 27. vi.) built by Alexander the great, situated between the Mediterranean sea, and the lake Mæris. This city soon became, from its advantageous situation, one of the most flourishing cities in the east; but is now become from the capital of Egypt, no more than a small village, remarkable only for the remains of its former greatness.

Allelujah, or *Hallelujah*, a word signifying, *praise the Lord*: It is frequently mentioned in the psalms; and has been made use of in the Christian church, as a song of thanksgiving.

Almon, a city belonging to the tribe of Benjamin. Joshua xxi. 18.

Almond-tree, a plant, whereof frequent mention is made in scripture. The Jews call it *shaked*, from a root which signifies to watch, because the Almond-tree is one of the first trees that blossoms in the spring.

Almúgim, or *Almug-tree*, a certain kind of wood mentioned in the first book of Kings, (x. 11.) which the vulgar translate *ligna thyina*, and the septuagint, *wrought wood*. Commentators generally suppose it to be that sort of tree, which produces the gum ammoniac, or gum Arabic; and is the same with Moses's shittim-wood. See *Calmet's Dict.*

Aloes, or *Aloe*, a precious wood used in the east for perfumes, and embalming of bodies; of which, the best sort is of higher price than gold. John xix. 39. Prov. vii. 17. Cant. iv. 14.

Alphéus,

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Alphéus, the father of James the minor, the first Bishop of Jerusalem. Alpheus was the husband of Mary, who is believed to have been sister to the holy Virgin; whence James is called the brother of our Lord. Many are of opinion, that Cleophas mentioned by St Luke, (xxiv. 18.) is the same person with Alpheus; that being his Greek name; and Cleophas, his Hebrew or Syriac name, according to the custom of Palestine, where the people had generally two, the one Greek, the other Hebrew.—The name also of St. Matthew's father.

Altar, that on which sacrifices were offered to God. The Jews had three altars in their temple, the altar of *burnt-offerings*, which was a kind of coffer of shittim-wood, covered with thick plates of brass, whereon a continual fire was kept. The altar of incense was a small table of shittim-wood, covered with plates of pure gold; round it was a small border, and over it a crown of gold; the officiating priest offered incense morning and evening; on this table he also placed the censer, when he retired out of the sanctuary.

Altar, or *table* for the shew-bread, was a table of shittim-wood covered with plates of gold, having a little border round it, adorned with sculpture;—it was placed in the sanctuary, upon this table were set twelve loaves with salt and incense every sabbath day.

Alvan, Shobal's eldest son, of the race of Esau.

Amad, a city belonging to the tribe of Asher.

Amalek, the son of Eliphaz, by Timna his concubine, and the grandson of Esau. Gen. xxxvi. 12. Amalek succeeded Gatam in the government of Edom. He was the father of the Amalekites, a powerful people, who dwelt in Arabia Petrea; they lived like the present Arabs,

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Arábs, in hamlets, caves or tents. There was eternal enmity between them and the Hebrews, and many battles were fought, wherein the latter were generally conquerors. The ground of this enmity, most probably arose from the remembrance of Jacob's depriving their progenitor both of his birthright and blessing. Ex. xvii. 8. &c. Judg. v. 3. 1 Sam. xv. 1. The Arabians maintain Amalek to have been the Son of Ham, and grandson of Noah, which opinion Calmet thinks extremely probable. See his reasons in his Dict^y.

Aman, a city belonging to the tribe of Judah.

Amava, a mountain mentioned in Canticles, some are of opinion that this is the mount Amanus in Cilicia; others, that it is the name of a mountain beyond Jordan, in the tribe of Manasseh.

Amaríab, a high-priest in the time of the Judges, and the eldest son of Maraioth.

Amasa, the son of Ithra, and Abigail, David's sister, he was appointed by Absalom, general of his army; after that prince's defeat, David pardoned Amasa; but Joab out of hatred to him, treacherously murdered him. 2 Sam. xx.

Amasai, the son of Elkanah. 1 Chron. vi. 25—This is thought to be the Amasai, who was the chief of the tribes of Benjamin and Judah, that came unto David while he was in the wilderness, flying from the persecution of Saul.

Amaziab, the eighth king of Judah, was the son of Joash, and succeeded him in the year of the world 3163. He entered upon his reign at the age of five and twenty, and acted wisely at the beginning.—After he had conquered the Edomites, (2 Kings xiv.) he carried off their gods, and acknowledged them for his own deities; by adoring and offering incense to them.—He then proclaimed war against Joash, king of Israel,

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- rael, who defeated his army, and took him prisoner. He after this reigned 15 years at Jerusalem, but turned not to the Lord, whereupon God, to punish him, permitted a conspiracy to be formed against him, the leaders of which assassinated him, as he fled from them to Lachish.
- Amaziah*, priest to the golden calves that were at Bethel. See Amos, vii.
- Amen*, signifies *true, faithful, certain*. It is made use of likewise to affirm any thing, and was a sort of affirmation used often by our Saviour, *Ἀμην, Ἀμην, λεγω υμιν, Verily, verily, I say unto you*. Lastly, it is understood, as expressing a wish, as *amen, so be it*; (Numb. v. 22.) or an affirmation, *amen, yes I believe it*. 1 Cor. xiv. 16: It has been always used both in the Jewish and Christian churches.
- A'methyst*, a gem of a purple colour, and was the ninth in order upon the high-priests breast-plate, upon it was engraved the name of Issachar.
- Amittai*, the father of the prophet Jonah.
- Ami-zadab*, the son of Bezaiah, who commanded a troop under his father.
- A'mmiel*, one of those who were deputed to view the land of Canaan. Numb. xv. 12.
- Ammibud*, the name of three different Hebrews mentioned in scripture.
- Ammibud*, was also the name of Talmai, king of Geshur. 2 Sam. xv. 37.
- Ammínadab*, or *Abinadab*, the name of a son of Saul, who was killed with him in the battle of Gilboa. 1 Sam. xxxi. 2. The name also of an inhabitant of Kirjath-jearim, with whom the ark was deposited, after it was brought back from the land of the Philistines. 1 Sam. vii.
- Ammon*, or *Hammon*, or *Jupiter Ammon*, a celebrated God of the Egyptians, supposed to be the same with Ham, who peopled Africa, and
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was the father of Mizraim, the founder of the Egyptians.

Ammon, or *Ben-ammi*, the son of Lot, begot by this Patriarch upon his youngest daughter. He was the father of the Ammonites, a people who inhabited the country in the neighbourhood of Judea. They, together with the Moabites, waged many wars with the children of Israel. They were, according to the prediction of Ezekiel, (xxv. 4. 10.) carried into captivity by Nebuchadnezzar. It is probable they returned with the leave of Cyrus, since we see them afterwards subject to the same revolutions with the people of Palestine. Origen says, when he was living, they were known only under the general name of Arabians. Thus was the prediction of Ezekiel accomplished, who said that the Ammonites should be destroyed in such a manner, as not to be remembered among the nations.

Ammon, the eldest son of David, by Ahinoam his second wife. This prince conceiv'd a criminal affection for his sister Tamar, whom he forcibly deflowered. 2 Sam. xiii. Absalom, two years after, made a feast for his brothers, at which Ammon was present. The servants of Absalom, according to their master's order, cruelly murdered this prince, when he was disordered in liquor; which resentment for his sister's treatment, Absalom had long treasured up in his mind, waiting only for a fit opportunity to revenge it.

Amon, the fourteenth king of Judah, and the son of Manasseh. He began to reign in the year 3363, and reigned only two years. He acted after the example of his father Manasseh, and did that which was evil in the sight of the Lord.

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He was slain by his servants in his own house, and Josiah his son succeeded him in his throne.

Amorites, a people descended from Amorrhæus or Hæmori, or Eморite according to our version of the bible, who was the fourth son of Canaan. They inhabited the mountains lying to the west of the Dead Sea.—They had likewise establishments to the east of the same sea.—The name Amoriti is often taken in scripture for all Canaanites in general.

Amos, the fourth of the minor prophets.—He was in his youth a herdsman at Tekoa, a small town about four leagues southward of Jerusalem. He was chosen to the prophetic office in the time of Uzziah king of Judah, and Jeroboam king of Israel.—The time and manner of this prophet's death are not known.

Amos, the father of Isaiah, and was (as it is generally believed) the son of king Joash, a brother of Amaziah.

Amphipolis, a city lying between Macedon and Thrace, but subject to the kingdom of Macedon. Acts xvii. 1.

Amplias, whom St. Paul mentions in his epistle to the Romans, (xvi. 8.) was one whom he particularly loved. The Greeks say he was ordained bishop of Odyssopolis in Mæsia, by St. Andrew, was an apostolical person, or at least one of the seventy-two disciples, and had the honour of martyrdom.

Amram, of the tribe of Levi, and father of Aaron, Miriam, and Moses.

Amraphel, the king of Shinar, one of those kings, who confederated with three others to make war against the kings of Pentapolis, whom they conquered, plundered their cities, and took many captives, among whom was Lot, Abraham's

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ham's nephew. But Abraham pursued them, retook Lot, and recovered all the spoil.

Amulet, a charm or preservative against witchcraft or diseases.

Anab, a city in the mountains of Judah.

Anâbarath, a city belonging to the tribe of Issachar.

Anak, the father of the Anakims, a people famous for their fierceness and amazing stature. Numb. xiii. ult.

Ananias, son of Nebedæus, high-priest of the Jews in the 47th year of the Christian *Æra*.—It was this high-priest, whom St. Paul hastily reviled, when he was brought before him. Acts xxiii. 3. However this prediction to Ananias, *that God would smite him*, was afterwards accomplished, when he was murdered in the royal palace by a party of mutineers, of which his son was the head.

Ananias, one of the first christians, who, together with Sapphira his wife, was suddenly struck dead for lying to the Holy Ghost. Acts v.

Ananius, a disciple of Jesus Christ dwelling at Damascus, who was directed in a vision to go and find Paul upon his first conversion.—See Acts ix.

Anáthema, from *anathemai*, *sepono*, signifies something set apart, separated, devoted. It is generally understood to denote the cutting off, or separating any one from the communion of the faith, the number of the living, or the privileges of society, or the devoting any animal, city, or other thing to destruction.

Anathoth, a city of the tribe of Benjamin.

Andrew, an apostle of Jesus Christ, a native of Bethsaida, a fisherman of that town, and the brother of Simon Peter. John i. 37.—After our Saviour's ascension, his apostles having determined by lot, what parts of the world they should

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should severally take; Scythia and the neighbouring countries fell to St. Andrew, who, after he had planted the gospel in several places, came to Patræ in Achaia, where endeavouring to convert the Proconsul Ægeas, he was, by that Governor's orders, scourged and then crucified.

—See *Cave's Lives*.

Angel, αγγελος, a messenger from αγγελειν, to carry a message, or execute an order. A spirit employed by God in human affairs. Angel is sometimes used in a bad sense, as *angels of darkness*, who are the ministers of God's wrath and vengeance. By *angels of the Lord*, are meant often in scripture, men of God, or Prophets. Judges xxi.

Anger, is a propensity to occasion evil to another, arising upon an apprehension of an injury done by him, or, according to Mr. Locke, an uneasiness upon receipt of any injury.—The scripture often attributes anger to God, not that he is liable to these irregular emotions, which produce or are produced by this passion, but as Calmet observes, because he punishes the wicked with the severity of a provoked father or master.

Anise, a species of apium or parsley with large scented leaves, used by confectioners and perfumers. Matt. xxiii. 23.

Anna, the wife of Tobit, c. i. 9.

Anna, the daughter of Phanuel, a prophetess, and widow of the tribe of Asher.—She was a very pious woman, and constantly attended the morning and evening service at the temple. Anna was fourscore years old, when the holy virgin came to present Jesus in the temple, and entering accidentally while old Simeon was pronouncing the hymn of thanksgiving which is read in the gospel, Anna likewise began to praise God, and to speak of the Mes-

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fish to all those who waited for the redemption of Israel. Luke ii. 36, &c.

Annas, the son of Seth, and high-priest of the Jews.—He was father-in-law to Caiaphas. (Luke xviii. 13.) Jesus Christ was directly brought before him, after he had been taken into custody at the mount of Olives.

Anoint, to pour oil upon. Gen. xxxi. 13. This ceremony was generally used in consecrating or setting apart to an office, to denote the person being endued with the gifts and graces of the spirit. Ex. xxviii. 41.

Antichrist, the man of sin, who is to precede the second coming of our Saviour, and who is represented in scripture, and in the fathers, as the epitome of every thing that is most impious, cruel, and abominable. See St. Paul's 2^d. epist. to the Thess. ii. 9, &c.—Various are the opinions concerning *this man of sin*, many referring it to Mahomet, others to Caius Caligula, others to Simon Magus, others, and far the greatest part to the Pope, and Dr. Whitby to the destruction of the Jews. But it most probably refers to some one hereafter to appear.

Antioch, the capital of Syria, and built by Seleucus Nicator, who called it Antioch in memory of his father Antiochus, Ante Christ. 301. It was once a beautiful, flourishing, and illustrious city, though at present scarce any thing remains but a heap of ruins.

Antioch of Pisidia, mentioned in the Acts xiii. 14.

Antiochus, a common name of the kings of Syria, after the time of Alexander the great. The actions of many of whom are foretold by the prophets, and related in the books of the Maccabees.

1. *Antiochus Soter*, or the Saviour, who began to reign in the year of the world 3724, and conferred many immunities upon the Jews of Asia.

2. *Antiochus*

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2. *Antiochus Theos*, or the God, whose marriage with the daughter of Ptolemy Philadelphus, king of Egypt, is foretold by Daniel, xi. 6. He began to reign in the year of the world 3743.
 3. *Antiochus* the great, to whom the Jews submitted, in consequence of which obedience, he permitted the Jews, throughout all his dominions, to live according to their own laws. He began his reign in the year 3781.
 4. *Antiochus Epiphanes*, or the Illustrious, who was one of the most bloody persecutors the Jewish nation ever knew. His design was entirely to extirpate Judaism. He ordered the statue of Jupiter Olympus to be placed upon the altar of the temple, and a sow to be offered in sacrifice. The Maccabees then first appeared, and bravely resisted the generals of this wicked Prince. Antiochus, moved with indignation, was hastening into Judea to make (as he said) Jerusalem a grave for all the Jews: but the divine vengeance soon overtook him, for he fell from his chariot, bruised all his limbs, and died in the most excruciating torture, in the year of the world 3840. Upon his death-bed, he wrote a submissive letter to the Jews, promising himself to turn Jew if he recovered, and recommended his son Antiochus to their protection.
 5. *Antiochus Eupator*, who began to reign in the year 3840, and reigned only two years.
 6. *Antiochus Theos*, who was treacherously put to death by Tryphon in the year 3861.
 7. *Antiochus*, surnamed Pius, or Soter, or Sedetes, i. e. fisher or hunter, brother to Demetrius Nicanor, who reigned about ten years from 3864 to 3873, when he was put to death by the Parthians.
- Antipas-Herod*, or *Herod-Antipas*, the son of Herod the great, by one of his wives called Cleopatra, a native of Jerusalem.—Antipas was appointed

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by Herod in his will tetrarch of Galilee and Petraea, which tetrarchy was confirmed to him by Augustus.—He married the daughter of Aretas, king of Arabia, whom he divorced in the year 35, in order to give place to Herodias, wife to his brother Philip, who was then living. St. John, exclaiming greatly against this incest, was taken into custody by order of Antipas, and imprisoned in the castle of Macchærus.—This good man was cruelly beheaded by desire of Salome, Herodias's daughter, who pleased Antipas by dancing on a public festival, which was a condescension very unusual in those days, especially in persons of so high dignity. See Matt. xiv. 6.—Dr. Whitby observes that providence interested itself in revenge of this murder on all concerned. Herod's army was defeated in a war which Aretas waged against him, for the indignity shewn to Herodias, which many Jews thought a judgment set upon him for the death of John. Both he and Herodias, whose ambition caused his ruin, were afterwards driven from their kingdom with great regret, and died in banishment at Lyons in Gaul.—And Nicephorus tells us, that *Salome*, the young lady who made this cruel request, fell into the ice as she was walking over it, which, closing suddenly, cut off her head.

Antipas, the faithful martyr mentioned in the Revelations, (ii. 13.) is said to have been one of our Saviour's first disciples, and to have suffered martyrdom at Pergamos, whereof he was bishop.

Antigater, the son of Jason, was sent by Judas Maccabæus, upon a deputation to the Lacedæmonians, to renew the alliance with them.

Antipatris, (Acts 23. 31.) a town of Palestine, anciently called Caphar-Saba, but named Antipatris by Herod the great, in honour of his father

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ther Antipater.—It was situated about seventeen miles from Joppa.

Antônia, a tower or fortress of Jerusalem, built by Herod the great, in honour of his friend M. Antony.

Apélles, one whom St. Paul speaks of (xvi. 10.) in his epistle to the Romans, as “approved in Christ.” The Greeks believe he was one of the seventy-two disciples, and bishop of Hecaclea.

Aphársachites, people sent by the kings of Syria, to inhabit the country of Samaria, in the room of those Israelites, who had been removed beyond the Euphrates. Ezra v. 6.

Apbek, the name of several cities mentioned in scripture.

Aphses, head of the eighteenth sacerdotal family, out of the twenty-four which David chose for the service of the temple. 1 Chron. xxiv. 15.

Apocalypsis, a word that in general signifies a revelation, and in particular is applied to the revelations St. John had in the island of Patmos.—This is a canonical book of the New Testament, and was written, according to Irenæus, about the year of Christ 96, in the island of Patmos, whither St. John had been banished by the emperor Domitian, but Sir Isaac Newton fixes the time of writing this book earlier, viz. in the time of Nero. The revelations have not at all times been received as canonical. There were many churches of Greece, as St. Jerom informs us, which did not receive it; neither is it in the catalogue of the canonical books prepared by the council of Laodicea, nor in that of St. Cyril of Jerusalem; but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the writers of the fourth, fifth, and fol.

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following centuries, quote the revelations as a book allowed by them to be canonical.

Apocryphal, from ἀποκρυφτός, which signifies to *hide* or *conceal*. It is an epithet given to such books as are not admitted into the canon of scripture, being either not acknowledged as divine, or rejected as heretical and spurious.—

These books were unknown to the Jewish church, and the writers of the first centuries.

Apollonia, a city of Macedonia. Acts xvii. 1.

Apollonius, an officer belonging to Antiochus Epiphanes.—Antiochus having resolved to draw large sums from Judea, sent Apolloneus to execute this design at the head of two and twenty thousand men. He fell upon the people on the sabbath-day, put great numbers of them to the sword, burnt and pillaged the city, and carried off ten thousand captives. 1 Mac. i.—He again returned into Judea, but was defeated by Judas Maccabæus, and himself killed. 1 Mac. iii.

Apollonius Datus, governor of Celo-Syria, having abandoned the party of Alexander Balas, and gone over to Demetrius, put himself at the head of a powerful army in order to compel the Jews to declare for Demetrius; which army Jonathan defeated and entirely routed, those who escaped threw themselves into the temple of Dagon near Azotus: where Jonathan pursued them, and burnt them together with the temple.

Apollonophanes, killed in the fortress of Gazara by 20 of Judas Maccabæus's soldiers. 2 Mac. x. 11.

Apollon, a Jew of Alexandria, who came to Ephesus, during the absence of St. Paul, who was gone to Jerusalem, Acts xviii. 24. He was an eloquent man and mighty in the scriptures, and being more fully instructed in the christian faith, he went into Achaia.—He arrived at Corinth,

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rinth, and was very useful in convincing the Jews out of the scriptures, that Jesus was the Christ.—It is said that Apollos afterwards became the bishop of this city of Corinth.

Apollyon, the Greek name of the angel of the bottomless pit, and signifies *destroyer*. Rev. ix. 11.

Apostle, in the christian sense of the word, one commissioned by Jesus Christ himself to preach his gospel, and propagate his religion in the world, being a word derived from the Greek verb *αποσταλλειν*, *to send on a message*.—Our Lord selected twelve out of the number of his disciples, to be invested with the apostleship, most probably in allusion to the twelve patriarchs.—See Matt. xix. 28.—The apostles had the gift of languages conferred on them, and a power to work miracles, gifts which were perfectly necessary for the establishment of christianity in the world.

Apostles creed, a formula or summary of the Christian faith, so called, not because it was drawn up by the apostles themselves, but because it contained doctrines agreeable to their tenets.

Aquila, a native of Pontus in Asia-Minor, was converted by St. Paul, together with his wife Priscilla, to the christian religion. St. Paul salutes him in his epistle to the Romans, (xvi. 4.) with great kindness, and also in his second epistle to Timothy, (iv. 15.) for they were then at Ephesus.

Ariel of Moab, or *Rabbath Moab*, the city of the Moabites, situated on the river Arnon.

Arab, a city of the tribe of Judah.

Arabah, a city belonging to the tribe of Benjamin.

Arabia, a country of very great extent in Asia, distinguished into three grand divisions, *Arabia-Deserta*, *Arabia Petræa*, and *Arabia-Felix*.—

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For a fuller account of these several divisions, see *Calmer's Dict.*

Arad, a city lying to the south of Judah, and the land of Canaan, in Arabia-Petræa.

Arām, the fifth son of Shem, who was the father of the Syrians, who from him were called *Arameans*, or *Aramites*.

Ararat, a famous mountain in Armenia, on which Noah's ark is said to have rested after the deluge. Gen. viii. 4.—Tavernier says, that there are many monasteries upon mount Ararat; that the Armenians call it Merefoussar, because the ark stopped there.

Arāunab or *Ornan*, a Jebusite, whose *threshing floor* was situated on mount Sion, where the temple of Jerusalem was afterwards built. See 2 Sam. xxiv.

Archelaus, the son of Herod the great by his wife Malthace.—He was declared, by Herod's will, the successor of his kingdom, upon condition that Augustus approved of it. Augustus, however, gave him the title, not of king, but of Ethnarch, with only one half of the territories which his father Herod had enjoyed. Archelaus governed the kingdom of Judea, with much violence and injustice, for which he was accused before Augustus, who banished him to Vienne in Gaul; where he continued in exile to the end of his life; the year whereof is not exactly known.

Archi, a city belonging to the tribe of Manasseh.

Archippus, one whom St. Paul speaks of in his epistle to the Colossians. (iv. 17.) Some writers say, he was bishop, others that he was priest only or deacon of this church of Colosse.

Artūrus, (*gathering together*) a name given to a star of the first magnitude in the northern hemisphere. Job ix. 9.

Areópagus,

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Areopagus, a sovereign tribunal at Athens, famous for the justice and impartiality of its decisions, to which the Gods themselves are said to have submitted their differences. St. Paul, Acts xvii. 19. having preached at Athens against the plurality of gods, which the Athenians adored without knowing them, was carried before the Areopagites, as the introducer of a new religion. He spoke upon this occasion with so much wisdom, that he converted Dionysius, one of his judges, and was dismissed without any further trouble.

Arelas, a king of Arabia, whose daughter Herod-Antipas married, and afterwards divorced, upon the account of which indignity, he declared war against Herod, the event of which was generally unfortunate to the latter. See Antipas.

Argol, the capital city of the region of Argol, which was situated beyond Jordan, in the half tribe of Manassah.

Aridai, the ninth son of Haman, who was hanged on a gibbet with his nine brethren.

Aridatha, the sixth son of Haman. Est. 9.

Ariel, the capital city of Moab.

Arimathea, the city of Joseph the counsellor. Luke. xxiii. 50.

Arioch, king of Eleasar, one of those kings in league with Chedorlaomer against the kings of Sodom and Gomorrha, Gen. xiv. 1.

Arioch, the general of King Nebuchadnezzar's troops.

Arisai, the seventh son of Haman. Est. ix.

Aristarchus, spoken of by St. Paul in his epistles to the Colossians, (iv. 10.) and Philemon v. 24. and often mentioned in the Acts of the Apostles, was a Macedonian and a native of Thessalonica, He accompanied St. Paul to Ephesus, and was a faithful

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faithful fellow labourer with him in the gospel ever after. He was beheaded with St. Paul at Rome in the time of Nero, continuing to the last constantly attached to that apostle.

Aristobúlus, of whom St. Paul makes mention in his epistle to the Romans, (xvi. 11.) was according to the modern Greeks brother to St. Barnabas.

Ark or *Noah's Ark*, a floating vessel built by Noah for the preservation of his family, and the several species of animals during the deluge, see Gen. vi. 14.

Ark of the Covenant, a small chest or coffer, three feet nine inches in length, two feet three inches in height, and two feet three inches in breadth, in which were contained the golden pot that had manna in it, Aaron's rod, and the tables of the covenant. Num. xvii. 10. Heb. ix. 4.

Armageddon, a place spoken of in the Revelations (xvi. 16.) which literally signifies the mountain of Magiddon or Megiddo, a city situated at the foot of mount Carmel.

Arménia, a province of Asia, consisting of the modern Turcomania, and part of Persia. This province includes the sources of the Tigris and Euphrates, the Araxes and Ohafis, and here the province of Eden, where Paradise was situated, is supposed to lie.

Armon, or *Armoni*, the son of Saul and Rizpah. He was, with his brethren, slain by the Gibeonites. 2 Sam. xxi. 8.

Arnon, a river or brook that has its rise in the mountains of Gilead, or the Moabites, and it discharges itself into the Dead Sea.

Aroer, a city in the tribe of Dan. Deut. ii. 36.

Arm, is often used figuratively in scripture, to denote power or strength. Deut. v. 15. 1 Sam. ii. 31.

• *Arpháxad*,

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Arphaxad, the son of Shem, and father of Seth.
Gen. xi. 12.

Arſaces, otherwise *Mitbridates*, a king of the Parthians, spoken of in the first book of Maccabees, xiv. 2.

Arsenal, a repository of things necessary for war; a magazine.

Artaxerxes (Longimanus) was the son of Xerxes, and grandson of Darius Hystaspes: he reigned king of Persia from the year of the world 3531 to 3579. He permitted Ezra (vii. 8.) to return into Judea, with all those who were inclined to follow him, in the year of the world 3537. Afterwards Nehemiah (i. 11.) also obtained leave to return and rebuild the walls and gates of Jerusalem, in the twentieth year of the reign of this prince.—Ezra gives this name to the Magus (iv. 17.) who usurped the empire of the Persians, after the death of Cambyſes, pretending to be Smerdis, the son of Cyrus, whom Cambyſes had put to death.

Artemas, St. Paul's disciple, who was sent by that apostle into Crete in the room of Titus (iii. 12.)—Nothing is known particularly of the life or death of this holy person.

Aruboth, or *Araboth*, a city or country belonging to the tribe of Judah.

Arumah, a city near Sichem, (Judg. ix. 41.) where Abimelech dwelt.

Aſa, the son of Abijam king of Judah, succeeded his father in the year of the world 3049.—He acted at the beginning of his reign with great wisdom and piety, by expelling the Sodomites, breaking the idols, and demolishing their altars, in all the cities of Judah. But in the latter part of his reign he sent large presents to Benhadad, king of Syria, requesting his assistance against Baasha king of Israel. For

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which application, as implying a distrust of God's power, and goodness, to help him, he was reproved by the prophet Hanani, with which reproof he was so exasperated, that he put the prophet in chains, and at the same time gave orders for the execution of many of his friends. And at last he grew extremely peevish and passionate, which perhaps might arise from the acuteness of his disorder, which killed him in the year of the world 3090, and in the one and fortieth year of his reign. He was succeeded by his son Jehoshaphat.

Asábel, the son of Zeruah, and brother of Joab, was slain by Abner in the battle of Gibeon. 2 Sam. ii. 18, 19.

Asaiab, a servant of king Josiah, who was sent by that prince to consult the prophetess Huldah concerning the book of the law, which had been found in the temple. 2 Chron. xxxiv. 20.

Asaph, the father of Joab. 2 Kings, xviii. 18.

Ascension of our Lord, a festival of the church, in memory of Jesus Christ's ascending up into heaven, forty days after his resurrection, in his human nature, and in the presence of his angels. Luke ii. 4.

Asenath, the daughter of Poti-pherah, and wife of the patriarch Joseph. Gen.. xli. 45.

Ashbel, the second son of Benjamin.

Ashdod, or *Azoth*, or *Azotus*, was one of the five governments of the Philistines.—The city Ashdod was rendered famous for the temple of the god Dagon. It was assigned by Joshua to the tribe of Judah.—It lies upon the Mediterranean sea, about ten miles north of Gaza. In times of Christianity it became an episcopal see. See *Wall's Bible Geography*.

Asher, the son of Jacob and Zilpah his wife, Leah's maid. Gen. xxx. 13.

Ashima,

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Ashima, an idol worshipped by the people of Hamath. 2 Kings xvii. 30.

Ashkenaz, the eldest son of Gomer. Gen. x. 3.

Ashnab, a city in the tribe of Judah. Joshua xv.

33.

Ashpenaz, intendant or governor of king Nebuchadnezzar's eunuchs. Dan. i. 3.

Ashur, the son of Shem, who gave his name to Assyria. Gen. x.

Asia, one of the four grand divisions of the earth, situated between 25 and 148 degrees of longitude east from London, and between the equator and 72 degrees of north latitude, bounded by the frozen ocean on the north, by the pacific ocean on the east, by the Indian ocean on the south, by the red sea on the south west, and by the Mediterranean and Euxine seas on the west and north west, being 4800 miles long from east to west, and 4300 from north to south.—The ancient Hebrews were perfectly unacquainted with the present division of the earth, and the word *Asia* does not once occur in the Old Testament; but it frequently does in the books of the Maccabees, and in the New Testament.—Asia is looked upon as that part of the world which of all others has been most peculiarly distinguished by heaven. There it was the first man was created; there the patriarchs lived, the law was given to Moses, and the greatest and most celebrated monarchies were formed; from thence the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia Jesus Christ appeared; there it was that he wrought the salvation of mankind, that he died and rose again, and from thence it is that the light of the gospel was diffused over all the world.

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Laws, arts, sciences, and religion, almost all had their original in Asia.

Askelon, a city of the Philistines.

Asmodeus, a certain evil spirit that beset Sarah, the daughter of Raguel, and killed her seven first husbands, which she had before Tobias. (Tob. vi. 4—iii. 8.) but ever afterwards expelled, by the help of smoke arising from the gall of a fish, and bound by the angel Raphael in the desarts of Upper Egypt. viii. 2, 3.

Asmonæ'ans, a name given to the Maccabees, the descendants of Mattathias.

Asnapar, a king of Assyria, who sent the Cuthæans into the country of the ten tribes. Ezra iv. 10.

Asphar, a lake mentioned in the first book of the Maccabees (ix. 33.) supposed by Calmet to be the same with the *lacus Asphaltitus*, or the lake of Sodom.

Asriel. This is the name of two different men mentioned in scripture; the one the son of Gilead, and the head of the family of the Asrielites; the other the son of Manasseh.

Assidæ'ans, or rather *Cbesidæans*, which in Hebrew signifies *pious*, or *merciful*, were a kind of religious society among the Jews, whose chief and distinguishing character was, to maintain the honour of the temple. From this sect the Pharisees sprung, which produced the Essenians. The Assidæans are represented in the first book of Maccabees (ii. 42.) as a numerous sect, distinguished for its valour as well as its zeal for the law.

Assir, the son of Jeconiah, king of Judah.

Assos, a sea-port town, situated on the south-west part of the province of Troas, and over-against the island Lesbos. Acts xx. 13, &c.

Assyria,

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Affria, an antient kingdom of Asia, which derives its name from Ashur, a son of Shem.

Astaroth, or *Ashtaroth*, the plural of Astarte; a goddess of the Sidonians, 1 Kings xi. 5.

Ashtaroth in the Syrian language signifies sheep, particularly ewes, when their dugs are turgid, and they give milk. From the fecundity of these animals, which in Syria continue to breed a long time, the Sidonians formed the notion of a deity, which they called Astaroth, or Astarte.—See Broughton's *Dict. of religions*.

Astarte, the singular number of Astaroth, a goddess of the Phenicians. This deity is in scripture (Jer. xiv. 18.) called the *Queen of Heaven*. Many suppose by her is meant the moon. Milton was of this opinion (*see Par. Lost*, i. 437.) Solomon, who had many wives that were force-resses, was prevailed upon by them to introduce the worship of this goddess into Israel, 1 Kings xi. 5. and built her a temple on the Mount of Olives, which on account of this, and other idols, is called the mountain of corruption. 2 Kings xxiii. 13.

Affneritus, mentioned by St. Paul. Rom. xvi. 14. The Greeks supposed him to have been bishop of Hircania.

Atad's threshing floor, the place where the the sons of Jacob, and the Egyptians that accompanied them, mourned for this patriarch. It was afterwards called Abel-Mizraim. Gen. l. 11.

Astaroth, the name of a city of the tribe of Gad.

Ataliab, the daughter of Omri, king of Samaria, and wife of Jehoram king of Judah. Jehu having slain her son Ahaziah, she seized the kingdom, destroying all the sons of Jehoram which he had by other wives. But Jehosheda, the wife of Jehoiada the high-priest, providentially saved Joash, the son of Ahaziah. He

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afterwards succeeded to the throne, and Athaliah was slain after a reign of six years. See 2 Kings, c. xi.

Athens, a celebrated city of Greece, the inhabitants of which were famed for their learning, eloquence, and politeness. St. Paul preached in this city, and converted Dionysius, a member of the Ariopagus.

Attalia, a city of Pamphylia, situated on a fair bay, whither St. Paul and Barnabas (Acts xiv. 25.) went to preach the gospel, in the year of Christ 45.

Attalus, the name of a king of Pergamus, mentioned in the first book of the Maccabees, xv.

22.

Augustus, Emperor of Rome, and successor of Julius Cæsar. This was the emperor who appointed the enrolment mentioned by St. Luke, (ii. 1.) which obliged Joseph and the Virgin Mary to go to Bethlehem, the place where Jesus Christ was born.

Avims, a people descended from Hevæus, the son of Canaan. They were the first inhabitants of the country of the Philistines. Deut. ii. 23.

Azariah, the name of several high-priests among the Jews.

Azariah, or *Uzziah*, the name of a king of Judah, 2 Kings xv. He did at first what was right in the sight of the Lord: but afterwards taking upon him a part of the priest's office, he was struck with a leprosy in the year 3221, and continued without the city, separated from other men, until the day of his death.—The name also of a prophet in the time of Asa. See 2 Chron. xv. 1, &c.

Azarias. The angel Raphael assumed this name when he engaged to conduct Tobias to Rages. Tob. vi. 6.

Azazel

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Azázel, or *Hazázel*, a word that relates to the ceremony of the scape-goat. Some call the goat itself by this name. D. Spencer says the goat was to be sent to Azazel, by which is meant the devil. Mr. le Clerc translates it *precipitium*, making it to be that steep and inaccessible place to which the goat was sent, and where it was supposed to perish.

Azaziah, a Levite, zealous for the law of God. 2 Chron. xxxi. 13.

Azbuk, the father of Nehemiah.

Azérah, a city in the tribe of Judah.

A'zmaveth, or *Beth-azmaveth*, a city thought to be in the tribe of Judah, adjacent to Jerusalem and Anathoth.

A'zmaveth, one of David's gallant men. 2 Sam. xxiii. 31.

Aznath-Tabor, a city which Eusebius places in the plain not far from Diocæsarea.

A'zriel, of the tribe of Manassah, one of the brave officers in David's army.

Azrikam, the name of four different men mentioned in scripture.

Azubah, the name of a wife of Asa. The name also of the mother of king Jehoshaphat.



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BAAL, *Bel*, or *Belus*, an idol of the Chaldeans, Phœnicians, and Canaanites. The word *Baal* signifies *lord*, *master*, or *husband*, and was their supreme deity. Under this name they worshipped the sun. 2 Kings xxiii. 4—11.

Baalath, the name of a city in the tribe of Dan.
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The name also of another city built by king Solomon.

Baal-berith, the god of the Shechemites. The name signifies *Lord of the covenant*, and may be taken for the god who presides over alliances and oaths, in like manner as the Greeks had their Ζεύς ὀρκιος, and the Romans their *Deus fidius*.

Baalim, the plural of Baal, and signifies gods in general.

Baalis, king of the Ammonites, who sent Ishmael, the son of Nethaniah, to kill Gedaliah, who had been set over the remnant of the Jews, who were not sent captives to Babylon. Jer. xl. 14.

Baal-Peor, an idol of the Midianites and Moabites.—Who this idol was, the learned cannot decide, some supposing him to be a Priapus or the idol of turpitude; others Saturn. Calmet maintains that Baal-Peor was the same with Adonis. See his *Dictionary*.

Baal-Perazim, the place where David put to flight the Philistines, 2 Sam. v. 20.

Baal-Zebub, or *Beel-Zebub*, Heb. The god of flies; so called because he defended his votaries from flies (a troublesome and destructive insect in hot countries.) In like manner Hercules was worshipped by the Eleans under the appellation Αἰετομυός, the *Fly-catcher*. In scripture he is stiled the *Prince of Devils* (Matt. xiv. 24.) for which reason many suppose he is the same deity with the Pluto, whom the Heathens made the god of hell. See *Patrick*.

Baal-Zephon, is supposed by the Jewish rabbins, and after them by Grotius, to have been the idol set up to guard the confines of Egypt; the name Zephon signifying *to contemplate* or *observe*. Others take it only to be the name of a town. Exod. xiv. 9. Baana,

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Báana, the son of Ahilud, governor of Taanach, Megiddo, and Bethshean, 1 Kings iv. 12.

Báanan, an officer of Ishbosheth's, Saul's son, who with Rechab, another of that prince's officers, secretly entered his house, while he was sleeping at noon-day, cut off his head, and carried it to David, (2 Sam. c. iv.) for which base action David ordered them to be hung over the port of Hebron.

Báasha, the son of Ahijah, and commander in chief to Nadab, the son of Jeroboam.—He treacherously killed his master, and afterwards usurped his kingdom. See 1 Kings xv.

Babel, Heb. *confusion*. The name of that famous tower, where God confounded the languages of those men who were concerned in building it, so that they could no longer understand each other. See Gen. xi. 9.

Bábylon, the capital of Chaldaea, built by Nimrod, enlarged by Ninus, and greatly adorned and beautified by Semiramis and Nebuchadnezzar.—The sacred authors speak of it as one of the greatest and most powerful cities in the whole world, Dan. iv. 10. as indeed it must have been, if the account Herodotus gives us of it is at all to be depended upon.—After the time of Alexander, and the building of Seleucia by Seleucus Nicator, this famous city began greatly to decline, and it is long since become from one of the most flourishing cities in the universe, a habitation only (according to the prophecy of Isaiah, xlii. 19.) of dragons and the wild beasts of the desarts.

Báccbides, governor of Mesopotamia, and general of the troops belonging to Demetrius Soter, king of Syria.—He made two expeditions into Judea (1 Mac. vii.) in the former of which he fought with Judas Maccabeus, in which battle
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that valiant hero fell. In his second he made a peace with Jonathan, who succeeded Judas in command, upon which Bacchides returned to Antioch, and never afterwards made any more expeditions into Judea.

Bakbakker, a Levite employed in building the temple at Jerusalem. 1 Chron. ix. 15.

Balaam, a prophet and diviner of the city Pethor upon the Euphrates.—He was sent for by Balak, king of the Moabites, to curse the people of Israel; but instead of curses he pronounced only blessings. See Numb. xxii.—It is a question much debated amongst the learned, whether Balaam was a true prophet of the Lord, or only a magician or fortune-teller. The latter seems to be the most probable opinion.

Balak, the son of Zippor, king of the Moabites, sent deputies to Balaam the diviner, desiring him to come and curse the people of Israel. See Numb. xxii.

Bamoth-Baal, a city beyond Jordan, given to the tribe of Ruben. Josh. xiii. 17.

Barabbas, a notorious robber, guilty also of sedition and murder, who was preferred to Jesus Christ by the Jews, when Pilate asked them which of the two they would have delivered unto them, Jesus or Barabbas. John xviii. 40.

Barachias, the father of Zecharias, mentioned in St. Matt. xxiii. 35. slain between the temple and the altar.—Nothing particular is known concerning the person of this Barachias.

Barak, the son of Abinoam, who having been chosen by God to deliver the Hebrews out of that State of bondage under which they had been held by Jabin, king of the Canaanites, refused to obey the Lord's orders, which were signified to him by Deborah the prophetess, unless she would accompany him in his march against

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against the enemy. She complied with his request, and a compleat victory was obtained over the Canaanites. *See Judg. iv.*—After this the land continued in peace for forty years.

Barbarian, a name given by the antient Greeks to all who were not of their own country, and did not speak their own language.—Thus St. Paul (Rom. i. 14.) under the names of Greeks and Barbarians, comprehends all mankind.—The name signified, with them, no more than a foreigner does with us.

Barjésus, a Jewish magician in the island of Crete, who resisting St. Paul and Barnabas, and endeavouring to hinder Sergius Paulus from embracing Christianity, was by St. Paul struck blind. Acts xiii. 8.—The proconsul, who was an eye-witness of this miracle, was converted by it.—St. Luke calls him Elymas, which in Arabic signifies a forcerer.

Barjóna, or son of Jona, or of a dove, a surname which our Saviour (Matt. xvi. 17.) sometimes gives St. Peter.

Barnabas, a disciple of Jesus Christ, and companion of St. Paul in his apostolical labours. He was born at Cyprus, and descended of the tribe of Levi. His proper name was Joses, to which, after his conversion to Christianity, the apostles added that of Barnabas, signifying either the *son of prophesy*, or the *son of consolation*; the first respecting his eminent prophetic gifts; the other his extensive charity, in selling his estate for the comfort and relief of the poor Christians. Acts iv. 36. He was educated at Jerusalem, under Gamaliel. The time of his conversion is not known, but he is generall esteemed to be one of the seventy disciples chosen by our Saviour. After his separation from St. Paul (Acts xv. 36.) he is said

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to have gone into Italy, and founded a church at Milan.—At Salamis, we are told, he suffered martyrdom, whither some Jews being come out of Syria, set upon him, as he was disputing within their synagogue, and stoned him to death.—St. Barnabas wrote a letter, we are told, full of edification for the church, which the ancient fathers allow to be genuine.

Bársabas, or *Joseph Barsabas*, surnamed *Justus*, was according to Eusebius one of the first disciples of Jesus Christ, and probably one of the seventy.—He was one of the two chosen by St. Peter to fill the place of Judas; but the lot fell on Matthias. Acts i. 21. Nothing is known of his life.

Bársabas, was also the surname of Judas, a principal disciple, mentioned in the Acts, xv. 22.

Bartholomew, one of the twelve apostles, (Matt. x. 3.) and thought to be the same with Nathaniel, one of the first disciples who came to Christ. Very little is known respecting this apostle.—He is thought to have travelled into India, and from thence returned into Asia and preached to the people of Hierapolis then in Lycaonia; and lastly, at Albania, a city on the Caspian sea, where his endeavours to reclaim the people from idolatry were crowned with martyrdom, he being, according to some writers, dead alive, and crucified with his head downwards.

Bartimæus, or the son of *Timeus*, a blind beggar, cured by our Saviour in his journey to Jerusalem. Mark x. 46.

Baruch, the son of *Neriah*, and grandson of *Maa-seiah*, was of an illustrious family, and one of the tribe of Judah. He was a faithful disciple and scribe of the prophet Jeremiah, though his adherence to his master brought on him
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many persecutions, Jer. xxxvi.—He accompanied the prophet into Egypt, and after the death of Jeremiah, Baruch retired to Babylon, where he died in the twelfth year of the captivity.

Barzillai, a native of Rogelim in the land of Gilead, and an old friend of David's, who assisted him greatly in his troubles, when he was forced from Jerusalem by his son Absalom. 2 Sam. xix.

Bâscama, or *Basca*, a town in the tribe of Judah, where Jonathan Maccabæus was killed. 1 Mac. xiv. 23.

Bashan, one of the most fertile countries of the Canaanites. In the midst of it stood the mountain Bashan, from whence it took its name.

Basmath, daughter of Elon the Hittite, whom Esau married with the consent of his parents. Gen. xxvi. 34.

Basmath, the daughter of Solomon, who was married to Ahimaaz of the tribe of Naphtali.

Bath, a measure of capacity for things liquid, being the same with the ephah, (Ezek. xlv. 11.) and containing ten omers, or seven gallons and four pints.

Bathsheba, the daughter of Eliam, or Ammiel, and wife of Uriah the Hittite.—She being a woman of uncommon beauty, David the king fell in love with her, ordered her husband Uriah to be killed, and afterwards married her, having first lain with her in her husband's lifetime. For which aggravated offences of murder and adultery, he was severely punished by the Lord. 2 Sam. ii. 1.

Bethzacharias, a place situated in the neighbourhood of Bethsara, celebrated for the battle fought between Antiochus Eupator, and Judas Maccabæus.

F *Béthellum*,

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Bdellium, an aromatic gum brought from the Levant. It is doubted whether this is the same with the bdellium of the ancients.

Bealliah, one of the thirty famous men in David's army.

Beeliada, one of the sons of David. 1 Chr. xiv. 7.

Beer, signifies a well, and is the name of a city four miles from Jerusalem.

Beerab, head of the tribe of Reuben, who was carried into captivity by Tiglath Pelsar.

Beerî, father of the prophet Hosea.

Beer-Labai-Roi, a well, situated between Kadesh and Shur; thus denominated by Hagar.

Beeroth, a city belonging to the Gibeonites, which was yielded afterwards to the tribe of Benjamin.

Beerseba, the well of an oath, or the well of seven, so called because that here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe lambs, to serve as a monument of that covenant they had sworn to.

Bébémoth, an animal, which Job calls by this name, (xl. 15.) and which the generality of interpreters imagine to be the elephant. — But Bochart labours much to prove that it is the hippotamus, or river horse.

Bebab, or *Becab*, half a shekel. See *Shekel*.

Belgai, of the sacerdotal family, was one of those who signed the covenant with the Lord, when the Jews returned from Babylon.

Belial, (Heb. *wicked, worthless fellow*) a name sometimes given to the Devil, and wicked men are called sons of Belial. 1 Sam. ii. 12. 2 Cor. vi. 15.

Bell. Moses ordained, that the lower part of the blue tunic, which the priest wore when he performed religious ceremonies, should be adorned with pomegranates and gold bells, intermixed equally and at equal distances; which Calmet supposes

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supposes was designed to give public notice that he was going into the sanctuary.

Belshazzar, the last king of Babylon, generally supposed to be the son of Ewilmerodach, and the grandson of Nebuchadnezzar.—During the time that Babylon was besieged by Cyrus, he having made a sumptuous entertainment for his nobles, and drank out of the consecrated vessels they had brought from Jerusalem, a hand-writing suddenly appeared on the wall. Daniel interpreted it. The writing intimated that he had been weighed in the balance of God's justice, and found wanting, and that his kingdom should be divided and given to the Medes and Persians; which accordingly happened, for that very night, in the midst of their feasting and revelling, the city was taken by surprise, Belshazzar slain, and the kingdom translated to Cyaxares, whom the Scriptures call Darius the Mede.—This happened in the year of the world 3466.

Belteshazzar, the name given to Daniel (i. 7.) at the court of Nebuchadnezzar.

Benaiah, son of Jehoiada, captain of David's guard, who had performed many acts of power and bravery. 2 Sam. xxiii. 20.

Benhadad, king of Syria, who came to the assistance of Aza, king of Judah, against Baasha, king of Israel. 1 Kings xv. 18.—The name also of a son of the former Benhadad, who made war upon Ahab, king of Israel, and was defeated. He made war also against Jehoram, the son of Ahab, but by means of Elisha the prophet, he was obliged to return into his country again. 2 Kings vi.—He soon after besieged Samaria, and reduced it to the utmost distress. (See 2 Kings vii.) But his army being seized with a miraculous pannie, they deserted the be-
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sieged city, and hastily returned into Syria. He was the year after murdered by Hazael, who succeeded to the throne. 2 Kings viii.

Benhadad, the son of Hazael, who was defeated by Jehoash three several times, and compelled to surrender all the country beyond Jordan, which Hazael had made himself master of in the former reigns. 2 Kings xiii.

Benbail, one of those whom Jehoshaphat sent to the several cities of his dominions, in order to instruct the people, and reclaim them from idolatry.

Benjamin, the youngest son of Jacob and Rachael, and one of the twelve patriarchs.

Benoni, Heb. *the son of my sorrow*, the name which Rachael gave with her last breath to her son, after the delivery of him. But he was called Benjamin by his father Jacob, which signifies *the son of my right hand*.

Bera, a king of Sodom, who lived in the time of Abraham.

Beréa, a city of Macedonia, where St. Paul preached the Gospel with great success. Acts xvii.

10, 13.

Berenice, the daughter of Agrippa, surnamed the Great, king of the Jews, and sister to young Agrippa, also king of the Jews. She was present with her brother Agrippa (Acts xxv. 13.) and heard the discourse which St. Paul made before Festus.—This lady was first of all betrothed to Mark, the son of Alexander Lyfimachus, Aibarach of Alexandria; afterwards she married Herod, king of Chacis, her own uncle by the father's side; and after his death, she married Polemon, king of Pontus. She continued but little time with Polemon, but returned to her brother Agrippa, and lived with him after such a manner, as made them both

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both be spoken of very little to their advantage.

See *Juvenal. Sat. vi. 156.*

Beriab, the son of Ather, and father of Hebel and Malchiel. Gen. xlv. 17.

Bérodach-Báladan, the son of Baladan, king of Babylon, who sent ambassadors to Hezekiah, king of Judah, with letters and presents, upon receiving information that he had been sick, and was recovered after a miraculous manner.

2 Kings xx. 12.

Bérothab, a city mentioned in Ezekiel, (xlvii. 16.) thought to be the same with Beroth of Syria.

Beryl, is a pellucid gem of a bluish green colour. It was the tenth stone in the high-priest's breast-plate.

Bethábara, a place beyond Jordan, where John the Baptist baptised. John i. 28. Bethabara, which in the Hebrew signifies the *house of passage*, is thought to be the place where the Israelites passed the river Jordan, under Joshua; and it is also believed, that there was the common ford of this river.

Béthanath, a city of the tribe of Naphthali. Josh. xix. 38.

Béthany, a considerable place at the foot of Mount Olives, about fifteen furlongs eastward of Jerusalem. Here it was that Mary and Martha lived, with their brother Lazarus. John xi. 1. They even now show travellers a castle, which they suppose to have been the the mansion house of this holy family.

Beth-árabah, a city in the tribe of Benjamin. Josh. xviii. 22.

Beth-haran, a fenced city beyond Jordan, towards the Dead Sea, called Levias. Numb. xxxii. 36.

Beth-aven, the same with Bethel. This is one of the cities where Jeroboam set up his golden calves, whence the prophet Hosea (iv. 15.)

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calls it in derision *Bethaven*, the *house of vanity*, or *idols*, instead of *Bethel*, i. e. *the house of God*, the name the patriarch Jacob formerly gave it, when he had the vision there of the mysterious ladder. Gen. xxviii. 19.

Beth-bara, a place beyond the river Jordan, thought to be the same with *Bethabara*.

Beth-basi, a city in the tribe of Judah. 1 Macc. ix. 62.

Beth-Dagon, i. e. the *house or temple of Dagon*, is a city in the tribe of Asher. Josh. xix. 27.

Be-hesda, a pool or great reservoir of water, situated near the sheep market at Jerusalem. It signifies in the Hebrew, the *house of mercy*; was indeed as the name intimates, a kind of hospital, with five porticos, or cloysters, built round it, to accommodate and shelter those who might resort to it for pleasure, convenience, or cure; for the water was highly esteemed on account of some medicinal virtues that attended it, and the benefit many had received by bathing in it; and its reputation was greatly advanced since at a certain season, which returned at some particular periods, (and which some confine to the feast of the Passover) an angel descended into the pool, and stirred the water; and Providence so ordered it, that the next person who went in after the stirring of the water was cured, whatever the distemper was with which he was before seized. John v. 4.

Beth-Gamul, a city of the Moabites, in the tribe of Reuben.

Beth-Hàccerem, a city situated on an eminence between Jerusalem and Tekoah. Jer. vi. 1.

Beth-Horon, the name of two cities in the tribe of Ephraim.

Beth-jeshimoth, a city in the tribe of Reuben. It was possessed afterwards by the Moabites. Ezek. xxv. 9.

Beth-

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Beth-Lèbaoth, a city in the tribe of Simeon, (Josh. xix. 6.) sometimes called Lebaoth.

Bethlehem, (Heb. *the house of bread*) a city in the tribe of Judah. It is likewise called Ephrath or Ephratah (Mic. v. 2.) and its inhabitants Ephratites.—This city is but small in itself, but is rendered very considerable upon the account of our Saviour's birth. Bethlehem is situated upon the declivity of a hill, about two leagues from Jerusalem. It is generally visited by pilgrims, and is furnished with convents of Latins, Greeks and Armenians. There is likewise another city of this name in the tribe of Zebulun.

Beth-Paler, a city situated in the most southern part of the tribe of Judah.

Beth-Peor, a city of Moab, given to the tribe of Reuben.

Beth-Phage, a small village of the priests, situated on Mount Olivet, about fifteen furlongs from Jerusalem. Mat. xxi. 1.

Bethsaida, (Heb. *a place of hunting and fishing*.)

It belonged to the tribe of Naphtali, a country remarkable for plenty of deer. It was before the time of Philip the Tetrarch, only an inconsiderable village; he raised it to a magnificent city, and gave it the name of Julias, out of respect to Julia, daughter of Julius Cæsar.

Beth-shan, or *Beth-shean*, a city belonging to the half tribe of Manasseh, on the west of Jordan, and not far from that river. 1 Sam. xxxi. 10.

Beth-shemesh, the name of two cities mentioned in Scripture, the one in the tribe of Judah, the other in the tribe of Issachar.

Bethsura, or *Beth-Zur*, a city belonging to the tribe of Judah. It was a place of great strength, defending the passage into Judah on the south side of Idumea, about 20 miles distant from Jerusalem, in the way towards Hebron. 2 Chr. xi. 7.

B L A

Beth-jappuah, a city in the tribe of Judah. Josh. xv. 53.

Béthuel, the son of Nahor and Milcah, was Abraham's nephew, and father to Laban and Rebekah. Gen. xxii.

Bethúlia, a city in the tribe of Simeon, celebrated for enduring the siege of Holofernes, at which that general was killed by Judith.

Betomésthram, a city of Judah, over-against Asdraelon, near Doathim.

Bétonim, a city of the tribe of Gad. Josh. xiii. 26.

Bézek, a city in the tribe of Judah, celebrated for a victory of the Jews over the Canaanites. Judg. i. 4, &c.

Bezer, a city beyond Jordan, given by Moses to the tribe of Reuben.

Bible, (*Βιβλος*, a book, called by way of excellence, *the book*) the sacred Volume in which are contained the revelations of God.

Bichri, the father of Sheba, who was remarkable in his rebellion against David. 2 Sam. xx. 1, &c.

Bigvai, the name of two men who returned from Babylon. Ez. ii. 2.

Bileam, a city in the tribe of Moab, on the other side Jordan.

Bilbab, Rachael's handmaid. Gen. xxx. 3.

Binnui, one who separated from his wife, having married her contrary to the law. Ez. x. 30.

Bittern, a bird ~~of prey~~, with very long legs, which feeds chiefly on fish. It seldom appears but in the night, and makes a very disagreeable noise. Isaiah xiv. 23.

Blasphemy, an immediate offence against God; either by ascribing any thing to him unbecoming his divine nature, or by derogating from his attributes, in ascribing that to the creature, which is due only to the creator.

Bea-

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Boanérgez, i. e. *sons of thunder*. The name given by our Saviour to the sons of Zebedee, James and John, (Mark iii. 17.) on account, it is thought, of their request to him, that he would call fire from Heaven, and destroy certain villages of the Samaritans, which refused to entertain them. Luke ix. 53.

Bochim, the place of weepers, Jud. ii. 1. It was situated near Jerusalem.

Booz, or *Boaz*, the son of Salmon and Rahab, (Ruth iv. 21.) and one of our Saviour's ancestors, according to the flesh.

Bottle, among the antient Hebrews, was a bag made generally of goats skin, with the hair on the inside, well pitched and sewed together, wherein oil and other liquors were kept, and the mouth thereof was through one of the animal's paws.

Bread, in the Scripture stile, is taken for all sorts of food. See Gen. iii. 9. Ex. ii. 20.

Breast-plate, one part of the priestly vestments anciently wore by the Jewish high-priests. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff, of which the ephod was made.—It was worn on the high-priest's breast, and was set with twelve precious stones, on each of which was engraven the name of one of the tribes.—

They were set in four rows, three in each row, and were divided from each other by the little golden squares or partitions in which they were set.—This ornament was never to be separated from the priestly garment, and it was called the memorial, to put the priest in mind how dear those tribes ought to be to him, whose names he wore on his breast.—It was also called the breast-plate of judgment, because it had the
divine

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divine oracle of Urim and Thummim annexed to it.

Brother, is understood, not only in the common and particular signification of the word, but likewise in general for a relation, a man of the same country, or of the same nation, and in a still more extensive sense, for a man of whatever country.

Bukki, an high-priest of the Jews, the son of Abishua, and father of Uzzi. 1 Chronicles vi. 5.

Bul, the eighth month of the ecclesiastical, and second month of the civil year among the Jews. It answers to our October, and consists of twenty-nine days.

Burning-Bush, that wherein the Lord appeared to Moses, at the foot of Mount Horeb. Exod. iii. 2.

Buzi, a priest, the father of the prophet Ezekiel.

Byssus, Heb. *Butz*, Gr. *Byssos*, a word, which frequently occurring in the Old and New Testament, our translators have constantly rendered by *fine linen*. But the word is generally understood of a fine sort of thready matter, produced in Judea, Egypt, and India, of which the richest apparel was anciently made, especially that wore by the priests, both Jewish and Egyptian.

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CAB, a Hebrew measure of capacity, containing about two English pints.

Cabbula, properly signifies tradition, and is the name of a mysterious kind of science, thought to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of our times, serving for the interpretation both of the books of nature and of scripture; and it is to these interpretations of the written law, that our Saviour's censure is to be applied, when he reproves the Jews for making the commandments of none effect through their traditions. Mark vii. 13.

Cabul, Heb. *dirty*, the name which Hiram, king of Tyre, gave to the twenty cities, of which Solomon made him a present.—These cities not being agreeable to Hiram, he gave them the name *Cabul*.

Cæsaria, a city built by Herod the Great, and thus called in honour of Augustus, being formerly called the Tower of Strato. This city stood on the sea-side on the coast of Phœnicia, was well built, and had a remarkably fine port. See Josep. Ant. l. xv. c. 13.

Cain, the eldest son of Adam and Eve, and the murderer of his brother Abel. See Abel.

Caiaphas, the high-priest at the time of our Saviour's death. He was the son-in-law of Ananias, who is also called high-priest at the same time that Caiaphas enjoyed the priesthood; the reason whereof may be, that he had a long time enjoyed that dignity. John xviii.

Caleb, the son of Jephunneh, of the tribe of Judah, who, together with Joshua, being sent to
view

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view the land of Canaan, brought up a good report of it; but the other deputies spoke so much of the strength of the inhabitants, and the largeness of the cities, that the people murmured against the Lord. Whereupon God protested with an oath, that all who had murmured against him should not see the land of Canaan. But for my servant Caleb, added he, who hath followed me, him will I bring into the land, and he shall possess it, and his children after him. Josh. xiv. 6,

Calisthenes, one of the king of Syria's officers, who set fire to the temple gates in the time of the Maccabees. But the people having discovered him, he fled into a house for protection, whereupon they set fire to it, and burnt him in it. 2 Macc. viii. 33.

Calneh, a city in the land of Shinar, built by Nimrod, and the last city mentioned as belonging to his kingdom.

Calvary, (or, as it is called in Hebrew, *Galgotha*, i. e. *the place of skulls*, supposed to be thus denominated from the similitude it bore to the figure of a skull, or a man's head) was a small eminence or hill, to the north of mount Sion, and to the west of antient Jerusalem, and being appropriated to the execution of malefactors, was therefore shut out of the walls of that city, as an execrable and polluted place; but since our Saviour suffered there, it has recovered itself from that infamy, and has been always revered and resorted to with such devotion by all Christians, that it has drawn the city round about it, and now stands in the middle of the new city of Jerusalem; a great part of the hill of Sion being shut out, to make room for the admission of Mount Calvary

Cam-

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Camby'ses, the son and successor of Cyrus, king of Persia, and is the Ahasuerus mentioned in Ezra, iv. 6. During this prince's reign, which was seven years and five months, the building of the city and temple of Jerusalem was stopped at the petition of the Samaritans.

Chaméleon. The chameleon has four feet, and on each foot three claws. Its tail is flat, its nose long, its back is sharp, and its skin is painted.—Some have asserted, that it lives only upon air, but it has been observed to feed on flies.—This animal is said to assume the colour of these things to which it is applied; though modern travellers assert the contrary.—Moses forbids the Hebrews to eat the flesh of the chameleon, it being an unclean animal. Lev. xi. 30.

Camphire, or *Camphor-tree*, the tree from which a well known drug of the same name is prepared. Cant. i. 14.

Cana of Galilee, a little town where Jesus performed his first miracle.—It is called Cana of Galilee to distinguish it from another Cana in the tribe of Asher.

Canaan, the son of Ham. The Hebrews believe that Canaan, having first discovered his grandfather's nakedness, gave notice of it to his father Ham; that Ham diverted himself with it, and acquainted his brothers Shem and Japhet, who with respect covered their father; that Noah when he awoke, having understood what had passed, cursed Canaan, who was the first author of this indecency.—Canaan was the father of a numerous posterity, Sidon, his eldest son, founded and peopled the city Sidon, and was the father of the Sidonians and Phœnicians.—Canaan's posterity likewise it was who inhabited the land of Canaan, afterwards conquered and possessed by the Israelites according to the promise

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-and command of God; the measure of their idolatry and abominations being then completed.

Candace, the name of an Ethiopian queen, whose eunuch coming to Jerusalem to worship the Lord was baptized by Philip the deacon, near Bethsura, in the way to Gaza, as he was returning to his own country. Acts viii. 27.—It has been asserted that by the preaching of her eunuch, the queen was prevailed upon to turn Christian.

Canticles, from *Canticum*, literally signifies songs, but is particularly applied to a canonical book of the old testament, called in Hebrew, the *song of songs*, i. e. *the most excellent of all songs*. It is universally allowed to be wrote by king Solomon, and has been generally received both by the Jewish and Christian churches as canonical.

Capernaum, a city celebrated in the gospels, being the place where Jesus usually resided, during the time of his ministry.—It stood on the sea coast in the borders of Zebulon and Naphtalim. It took its name from an adjacent spring celebrated for its clear and limpid waters. It is now, according to our Saviour's prophecy, (Matt. xi. 23.) become a poor and desolate village, consisting only of a few poor fishermen's cottages.

Caphtor, the island Caphtor, whence came the Caphtorims, otherwise called the Cherithims, or Cherithites, or Philistines. Gen. x. 14. Deut. ii. 23. Amos ix. 7. The generality of interpreters suppose by Caphtor was meant Cappadocia. But Calmet brings many arguments to prove that by this island was meant *Crete*.—See *his Dictionary*.

Cairites, a sect among the Jews, who rejecting the cabbala and the rabbinical interpretations, admit the scripture as their only rule.

Car-

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Carbuncle, a gem of a deep red colour with an admixture of scarlet. It was the third stone on the high-priest's breast-plate. Ex. xxviii. 17.

Carchemish, a town lying upon the Euphrates, and belonging to the Assyrians. 2 Chron. xxxv. 20.

Carmel, a city in the tribe of Judah, situated in the southern part of Palestine. Josh. xv. 55.

Carpus, a disciple of St. Paul, who dwelt at Troas. 2 Tim. iv. 13.

Carsena, one of the principal officers in Ahasuerus's palace. Esth. i. 14.

Casipbia, (Ezra viii. 17.) probably Caspius near the Caspian sea, between Medea and Hyrcania, where there were many captives. See *Calmet's Dictionary*.

Cassia, a sweet spice mentioned by Moses. Exod. xxx. 24.

Castor and Pollux, were by the Heathen mythology two brothers, sons of Jupiter and Leda, who sprung from the same egg: for which reason, they were represented each with half an egg-shell in his hand. Jupiter was thought to have conversed with Leda in the form of a swan. —Castor and Pollux were in great reputation for their valour, for which they had divine honours paid them; but seamen in particular shewed them a great deal of devotion. They were called upon in all storms, and people made vows to them when they took shipping. Acts xxviii. 11.

Cénchrea, a sea-port town belonging to Corinth, in the Archipelago.

Cèndebeus, general of the troops belonging to Antiochus Sidetes, king of Syria. See 1 Macc. xv. 38, &c.

Censer, the pan in which the incense is burned.

C H E

Centurion, an officer commanding an hundred soldiers.

Cephas, (*Syr. a stone*) the name given by our Saviour to St. Peter. John i. 42.

Chæreas, brother to Timotheus and Apollopphanes, governor of Gazara. 2 Macc. x. 32.

Chaldæa, a country of Asia, known in the most antient times by the name of Shinar or Shinaar. It is situated between 30 and 35 degrees of north latitude. Its metropolis was Babylon, whence the country more immediately in the neighbourhood of this city was called *Babylonia*.—The Chaldæans were famed for a knowledge of the sciences, more particularly those of Astronomy and Astrology.

Chámois, an animal of the goat kind. This animal was declared clean by the law of Moses. Deut. xiv. 5.

Cháraca, a city of the tribe of Gad, from whence Judas Maccabæus drove Timotheus. 2 Macc. xiv. 17.

Chedorlaómer, a king of the Elamites, who were either Persians or people bordering on Persia. This was one of the four confederate kings who made war upon the Pentapolis of Sodom, and who, after having defeated them and made themselves masters of a great booty, were pursued and dispersed by Abraham. Gen. xiv.

Chémárim, the name of the priests of the false gods, particularly of the worshippers of fire, since the word is derived from the Hebrew word *Chamar*, which signifies *black* or *blackness*; and the word is generally translated in our English versions, *the priests of the idols*, or *priests clothed in black*. Though some commentators suppose, that by the word *Chémárim* is meant the idols or objects of worship themselves.

Chemosh

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Chemosh or *Chamos*, an idol of the antient Moabites. Numb. xxi. 29. This word is discovered from a root which in Arabic signifies *to make haste*, whence some suppose that he is the same with the sun. Others again imagine this idol is the same with the Roman Priapus.

Chenaniah, a master of the temple music. 1 Chr. xv. 22.

Chephirab, a city of the Gibeonites, afterwards given to the tribe of Benjamin. Josh. ix. 17.

Cherethims or *Cherethites*, are denominations for the Philistines. Ezek. xxv. 16. Zeph. ii. 5. See *Caphor*.

Cherub, or (the plural) *Chérubim*, an order of angels placed next to Seraphim.

Chéssalon, a city in the tribe of Judah. Josh. xv. 10.

Chesed, father of the Casdim or Casdim, the Hebrew words for the Chaldeans. Chesed was the son of Nahor and Milcah. Gen. xxvii. 22.

Chesulloth, a city situated on the side of mount Tabor. Josh. xix. 18.

Chazib, the same with Achzib in Josh. xv. 44, and in Micah i. 14.

Chileab, the son of David and Abigail. 2 Sam. iii. 3.

Chilion, the son of Elimelech and Naomi. Ruth i. 1—5.

Chimham, the son of Barzillai. 2 Sam. xix. 37.

Chios, an island in the Archipelago, next to Lesbos. Acts xx. 15.

Chislon, the father of Elidad, of the tribe of Benjamin. Numb. xxxiv. 21.

Chittim, generally supposed to be the same with Macedonia, peopled by Kittim the son of Javan, and grandson of Noah. Gen. i. 4.

Chorazin, a town of Judea on the sea-coast of Galilee,

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Galilee, and not far from Capernaum. Matt. xi. 21.

Chézeba, a town of Judah mentioned in 1 Chron. iv. 22.

Christ, a Greek word which signifies anointed, and answers to the Hebrew Messiah.

Chronicles, a canonical writing of the Old Testament, containing an abridgment of all the sacred history, from the beginning of the Jewish nation to their first return from the captivity, taken out of those books of the Bible which we still have, and out of other annals which the author had then by him.

Chrysolite, a precious stone of a dusky green colour with a cast of yellow. Rev. xxi. 20.

Chrysophrasus, a precious stone of a yellow colour approaching to green.

Chusban-Risbatháim, king of Mesopotamia, who oppressed the Israelites for eight years, but were at length delivered by Othniel the son of Menaz, whom the Lord raised up for that purpose. Judg. iii. 8, &c.

Chusa, steward to Herod Agrippa, and husband to Joanna, of whom there is mention made in Luke viii. 3.

Cilicia, a country in the south-east of Asia Minor, and lying in the northern coast at the east end of the Mediterranean sea, the capital city whereof is Tarsus, the native city of St. Paul. Acts xxi. 39.

Cinnereth or *Cinnereth*, a city in the tribe of Naphtali. Many suppose, with much probability, that this city is the same with Tiberias; as the lake of Gennesareth, which is in Hebrew called the lake of Cinnereth, is without doubt that of Tiberias.

Circumcision, a rite or ceremony among the Jews, which was performed by cutting off the foreskin.

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Scin.—It was not only used by the Jews, but by the Egyptians and all the descendants of Ishmael, and is now a ceremony of initiation into the Mahometan religion.

Cisleu, the ninth month of the ecclesiastical year, and third of the civil year, among the Hebrews, and answers pretty nearly to our November.

Claudia, a Roman lady converted by St. Paul. 2 Tim. iv. 21.

Claudius, emperor of Rome, and successor to Caius Caligula.—King Agrippa contributed much to his accepting and keeping possession of the empire; in consideration of which service, he gave him all Judea, which, at the death of this prince, he again reduced into a province, and sent Cuspius Fadus to be governor.—In the reign of this emperor the famine happened, which is mentioned in the Acts of the Apostles, (xi. 28–30.) when the Christians of Antioch assisted those of Jerusalem, and sent alms by the hands of Barnabas and Saul.—In the ninth year of Claudius, he published an edict for expelling all Jews out of Rome, (Acts xviii. 2.) which edict most probably extended to Christians also, since they were there confounded under the general name of Jews.—Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

Clement, there is mention made of Clement in the epistle to the Philippians, (iv. 3.) where St. Paul says Clement's name is written in the book of life.—It is generally believed he was afterwards bishop of Rome, and author of that epistle which goes under his name.

Cleopas, was, according to the antient fathers who speak of him, brother to Joseph, and uncle to our Lord. He was a faithful disciple of our Saviour's; and to him it was, together with another disciple, as they were travelling to Emmaus, Christ

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Christ made his first appearance after his resurrection. See Luke xxiv.

Cleopátra, daughter of Ptolemy Philometor, and Cleopatra his sister, married first to Alexander Balas, from whom she was divorced and given to Demetrius Nicanor, king of Syria. She forsook his bed, while he was confined prisoner in Parthia, and lived with his brother Antiochus Sidetes. She returned to him again, and laying a design to poison her son Gryphus, was prevented by his obliging her to drink the draught herself which she had provided for him, in the year of the world, 3882. 1 Macc. x. 58, and xi. 12.

Colosse, a capital city of Phrygia, and stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together, Col. iv. 13. —It is now (Dr. Wells informs us) quite buried in ruins, the memory of it being chiefly, if not wholly preserved by St. Paul's epistle to its inhabitants.

Coos, an island in the Archipelago, lying near the south-west point of Asia Minor, and having a city of the same name. Acts xxi. 1.

Corban, a word that signifies a gift, offering, or present made to God, or his temple. Mark vii. 11.

Corban, is likewise a name for the treasury, where the offerings, which were made in money, were deposited. Matt. xxvii. 6.

Corinth, a celebrated city, the capital of Achaia, seated on the isthmus which separates Peloponnesus from Attica. It was famed for the wealth, luxury, and lasciviousness of its inhabitants. In this city, St. Paul preached in the year 52, and made many converts. After his departure, he wrote two epistles to them; the main design
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in both which is to vindicate himself, and support his own authority from the aspersions and calumnies of some false teachers, who entered in among them.—See *Mr. Locke's Synopsis to these epistles.*

Cornélius, a Roman centurion, who though a Gentile was one who feared God, was constant at his devotions, and did many charitable acts.—God approved of his piety; and ordered him to send for Simon Peter, who would acquaint him and his whole family with the means of salvation. See Acts x. 1, &c.—He was converted and became afterwards an eminent Christian; some say he was bishop of Caesarea, and others make him bishop of Ilium.

Covenant, a league or agreement between two or more persons.—God made two covenants with man, the first at his creation, when he required him to forbear the use of the forbidden fruit. Gen. ii. 16. The second after his fall, by promising him not only forgiveness, upon repentance, but the coming of the Messiah, who should redeem him and all his race from the death of sin, and from the second death, which is that of eternity. 1 Cor. xv. 22. Rom. v. 12—19.

Court, an entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three, the court of the Gentiles, so called, because the Gentiles were allowed to enter so far and no farther, the second was the court of Israel, because all the Israelites, provided they were purified, had a right to enter it. The third was the court of the Priests, where the altar of burnt-offerings stood, and where the Priests and Levites exercised their ministry.

Coxbi, one of the Midianitish women who persuaded Zimri, the son of Salu, to commit the most
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ignominious crimes with her. They were slain by Phinehas. See Numb. xxv.

Crescens, mentioned by St. Paul, (2 Tim. iv. 10.) concerning the places of whose preaching there are various opinions, though nothing certain can be known.

Crete, an island in the Mediterranean sea, now called *Candia*.—Titus was appointed by St. Paul bishop of this island, the inhabitants of which he orders Titus sharply to reprove, since they were (according to the suffrage of one of their own poets, Epimenides, as is generally supposed) “always liars, evil beasts, slow bellies.”

Crown, is properly taken for a cap of state worn on the heads of sovereign princes, as a mark of regal dignity. The crown, mitre, diadem, royal fillet, and tiara are frequently confounded.—Crowns were bestowed on gods, kings, and princes, as a mark of their dignity.—St. John, (Rev. xix. 12.) speaking of Christ governing the affairs of his church, says, *that on his head were many crowns*, denoting his absolute sovereignty and many triumphs.

Cubit, a measure in use among the antients; which was originally the distance from the elbow, bending inwards, to the extremity of the middle finger; this is called the common cubit, or the cubit of a man, containing a foot and a half, or half a yard.

Cummin, a plant mentioned in Matt. xxiii. 23, and in Isaiah xxviii. 25.

Cush, the eldest son of Ham, and father of Nimrod.—The country that is called by the name of *Cush* is by most interpreters translated Ethiopia. But Bochart has clearly shewn that there was likewise another country called *the land of Cush* in Arabia Petræa; that this country extended itself principally upon the eastern shore
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of the Red Sea, and, at its extremity, to the point of this sea inclining towards Egypt and Palestine. Numb. xii. 1. Habak. iii. 7. Job xxviii. 19.

Cuth, or *Cuthah*, a province of Assyria, which, as some say, lies upon the Araxes, and is the same with Cush: but others take it to be the same with the country the Greeks call Susiana, and which, to this very day, says Dr. Wells, is called Cuthestan. The inhabitants of this province were transplanted into Samaria.

Cyáman, a place situated opposite to Esdraelon.

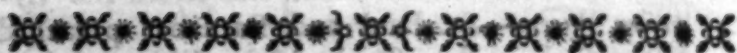
Cyprus, a famous island in the Mediterranean sea, situated between Cilicia and Syria. It was remarkably fertile, and contained all things within itself. It was so much famed for its luxury and debauchery, that Venus, the queen of pleasure, took her name from it, and was styled the *Cyprian Queen*.—St. Paul and Barnabas preached the gospel in this island, (Acts xiii.) and it is said the latter suffered martyrdom in it.

Cyréne, a celebrated city of Lybia in Africa, which as it was the principal city of that province, sometimes gave it the name of Cyreniaca, which, by St. Luke, (Acts ii. 10.) is paraphrastically called Lybia about Cyrene.—Many Jews of Cyrene (Acts xi. 20.) embraced the Christian religion, but others opposed it with much obstinacy.

Cyrus, the son of Cambyfes, king of Persia, by Mandane the daughter of Astyages king of Medea. He was the founder of the Persian, and destroyer of the Chaldæan empire. He was raised up by God to deliver the Jews from their captivity, and is represented in Daniel (viii. 3--20.) under the idea of a ram which had two horns, signifying that he should unite in himself the two empires, that of the Medes and Persians. The prophets frequently foretold the coming

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coming of Cyrus. Ifaiah (xliv. 28.) mentions his name two hundred years before he was born. The accounts history gives of this prince are very confused. Herodotus, and, after him, Justin relate, that he fell into an ambush Tomyris queen of the Scythians had laid for him, and that she ordered his head to be cut off and cast into a vessel full of blood, saying, "Thou hast always thirsted after human blood, now glut thyself with it."—The account Xenophon gives us is infinitely more probable, that he died peaceably in his bed amidst his friends and servants, for certain it is, in Alexander's time, his monument was shewn at Pasagarda in Persia.—His death happened in the year of the world 3475.



D.

DABBASHETH, a town belonging to the tribe of Zebulun. Josh. xix. 11.

Dáberath, the name of two towns, the one in the tribe of Zebulun. Josh. xix. 12. The other in the tribe of Issachar. Josh. xxi. 28.

Dagon, the god of the Philistines, or the false god of Ashdod, commonly represented as a monster half a man and half a fish, like that of Horace.

Art Poet. ver. 4.

Desinit in piscem mulier formosa superne.

A handsome woman with a fish's tail.

Whence some learned men derive his name from *Dag*, a fish.—Others supposing him to have been

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been the god of corn, derive his name from *Dagon*, *corn*.—Some will have him to be Jupiter, others Saturn, and others Venus.—Bochart is of opinion that the god Dagon was Japhet, the third son of Noah, and that they gave him the divinity of the sea, because his lot, and that of his descendants, was the islands, peninsulas, and countries beyond the sea, in the continent of Europe.

Dalmanútha, (St. Mark viii. 10.) the place to which our saviour came at this time, says Dr. Wells, lay between, or in the neighbourhood of Magdala and Dalmanutha, and these were seated on the eastern side of the sea. There are several opinions with regard to this text.

Dalmátia, a part of Old Illyria, lying along the gulph of Venice: Titus preached the gospel here. 2 Tim. iv. 10.

Dámaris, whom some think to have been the wife of Dionysius the Areopagite, was converted by St. Paul's preaching at Athens. Acts xvii. 34.

Damascus, a celebrated city in Syria, most beautifully situated near the source of the river Barrhady. See *Maundrel's journey*, page 124.

Dan, (Heb. *he hath judged*) the fifth son of Jacob, and his eldest son by Bilhah, Rachael's handmaid.—The tribe of Dan had its lot in a fat and fertile soil, between the tribe of Judah eastward, and the country of the Philistines westward, but the limits of their land being very narrow, because it was part only of the territories of Judah, dismembred from the rest, they conquered Laish near the source of the river Jordan, (Josh. xix. 47.) and built the city Dan.

Daniel, the prophet of the Lord, was descended from the royal family of David, and carried captive to Babylon, when he was yet very young, in the fourth year of Jehoiakim, king of Judah,

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and in the year of the world 3393.—In this captivity, Daniel eminently distinguished himself, in the deliverance of Susannah, the explanation of Nebuchadnezzar's dreams, and the hand-writing against Belshazzar, and in his own escape from the lion's den. Here likewise he was favoured with many remarkable visions concerning future events.—It is generally believed, that Daniel died in Chaldæa, and that he did not take the permission, granted by Cyrus to the Jews, of returning into their own country.

Daphne, a grove near Antioch, the capital of Assyria. It was celebrated for its fine water, its wood, and temple, which was a sanctuary to all those who retired thither. The high-priest, Onias the third, apprehending the designs of the usurper Menelaus, retreated to this place of refuge, but was treacherously prevailed with to quit his sanctuary, and massacred by Andronicus. See 2 Macc. iv. 33.

Darius, the name of several princes mentioned in history, four whereof are taken notice of in scripture.

1. *Darius the Mede*, spoken of in Daniel v. 31. ix. 11. &c. He was the son of Astyages, and uncle to Cyrus. Xenophon speaks of him by the name of Cyaxares.—He succeeded Belshazzar in his kingdom of Babylon, in the year 3468.
2. *Darius the son of Hystaspes*, supposed to be the Ahasuerus mentioned in scripture, and the husband of Esther. He removed the seat of the empire from Babylon to Susa. The Babylonians, upon this, rebelled against Darius, but were conquered, and their walls and gates broken down and destroyed, according to the prophecy of Jeremiah, li. c8.
3. *Darius Codomānus*, who was conquered by Alexander. He is figured to us in Daniel (viii. 5, &c.) by a ram butting with his horns, westward,

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ward, nothward, and southward, nothing being able to resist him; he did what he pleased, and became very powerful: but at the same time, a he-goat, *i. e.* Alexander the great, came from the west, and over-run the world without touching the earth; he had a very large horn between his two eyes. He advanced against the ram that had two horns, and springing forward with impetuosity, he run against him with all his force, attacked him with fury, struck him, broke his two horns, and having thrown him down, trampled him under foot, without any one's being able to rescue the ram out of his power. Darius Codomanus reigned but six years from the year of the world 3668 to 3674, in which he died.

Darius or *Areus*, a king of Lacedæmon.

Dathan, was one of those who conspired with Korah, Abiram, and On, to deprive Moses and Aaron of the authority God had given them for the service of his people.—Dathan and his accomplices were swallowed up in the earth, and descended quick into the grave. Num.xvi.1.

Dathemab, or *Dathman*, a fortress in the land of Gilead, whither the Jews beyond Jordan retired, and maintained themselves against the attacks of Timotheus, till Judas Maccabæus came to their relief.

David, the son of Jesse, of the tribe of Judah, and town of Bethlehem. He was appointed by God to succeed Saul in his kingdom, during the life of that prince, and was anointed by Samuel whilst he was very young, some say only fifteen, others two and twenty. He was so much favoured by the Lord, as to be called the man after God's own heart, and was remarkably successful, till his unhappy transgression with Bathsheba; after which he was unfortunate in his family, his children proving undutiful, and re-

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bellings against him. David died in the seventy-first year of his age, after having reigned forty years, and was buried in the city of David in the year of the world 1014. He is generally cited as the author of the book of Psalms, tho' a great number of them were undoubtedly composed by others. He seems to have been favoured with a knowledge of the Messiah, since among the Psalms, there are many remarkable prophecies of his coming.

Day, is properly the time between the rising and setting sun. The civil day is that, the beginning and end whereof is determined by the common custom of any nation. The Jews began their civil and ecclesiastical day from one evening to another. "*From even unto even shall ye celebrate your sabbath.*" Levit. xxiii. 34.

Deacon, Διакονος, a minister or servant, a word used in the New Testament for any one that ministers in the service of God, in which bishops and presbyters are styled deacons: but in its restrained sense, it is taken for the lowest order of the clergy, whose office originally was to take an account of the poor, visit the sick, and distribute the consecrated elements to the absent, Acts 6.

Debir, otherwise called *Kirjath-sepher*, or *the city of Letters*, or *Kirjathabrah*, a city in the tribe of Judah, very near Hebron. Josh. x. 39.

Debir was also the name of a king of Eglon, spoken of in Joshua x. 3.

Deborah, a prophetess of the Lord, the wife of Lapidoth, who judged the Israelites, and dwelt under a palm-tree between Ramah and Bethel. Judg. iv. 5. She sent for Barak, the son of Abinoam, and by God's command, enjoined him to get together an army of ten thousand men, to lead them to Tabor, and promised them victory over Sisera, general of Jabin's army. Barak refused to go, unless Deborah went with

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with him. She went, but withal told him, that the success of this expedition would be imputed to a woman and not to him. The event verified the prediction. Sisera was defeated, and Deborah and Barak composed a noble song of thanksgiving, which we have in the fifth chapter of Judges.—The name likewise of Rebekah's nurse. Gen. xxxv. 8.

Décatalogue, the ten commandments given by God to Moses.

Decápolis, a country in Palestine, so called because it contained ten principal cities, situated some on this, and some on the other side of Jordan.—There is mention of this country in Matt. iv. 25, and in Mark v. 20.

Dedication, a religious ceremony, whereby any person or thing is solemnly consecrated or set apart to the service of God and the purposes of religion.

Déhavites, a people mentioned in the book of Ezra, (iv. 9.) the same, as Calmet thinks, who are said, in the second book of Kings, (xvii. 24.) to have been brought by the king of Assyria from Ava into Samaria; the Dehavites being a people of Ava, and perhaps of that canton of Assyria watered by the river Diaba.

Délaiah, the son of Elioenai of David's family. 1 Chr. iii. 23.

Délilah, a beautiful woman who dwelt in the valley of Sorek in the tribe of Judah, near the land of the Philistines. Samson was captivated by her beauty, and declared to her the secret wherein his strength lay, and was by this wicked woman, for a sum of money, betrayed into the hands of his enemies.

Deluge, a flood or inundation of water covering the earth, either in whole or in part, particularly applied to Noah's flood; being a general inundation

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tion sent by God to punish the corruption of the then world, by destroying every living thing (Noah and his family, together with the animals that were shut up along with them in the ark, only excepted) from off the face of the earth. The time of this flood was fixed by the best chronologers to the year of the world 1656; before Christ 2348. From this flood the state of the world is divided into Diluvian and Antediluvian.

Demas, a disciple of St. Paul, (Col. iv. 14.) who was very serviceable to that apostle, during his imprisonment at Rome, but afterwards left him, forsook the true faith, and embraced the heresy of Ebion and Cerinthus, who held our saviour to be a mere man.

Demétrius Soter, the son of Seleucus surnamed Philopater, king of Syria. He waged many wars against the Jews, but they, under the conduct of Judas and his brother Jonathan, were generally victorious. See 1 Mac. vii. 2 Mac. xiv. and 1 Mac. ix. — He was slain in the year 3854, fighting valiantly against Alexander Balas, a pretended son of Antiochus Epiphanes.

Demetrius Nicānor succeeded his father Demetrius Soter in his kingdom. In this prince's reign, Jonathan undertook the siege of the city of Jerusalem, which was still in the hands of the Syrians. Demetrius having notice of this, sent for Jonathan to Ptolemais, to give an account of his conduct to him. Jonathan, by his presents, won so effectually the good graces of the young king, that he obtained from him a confirmation of the dignity of high-priest, and liberty for all the provinces in Judea, upon a promise of paying the king three hundred talents. — Demetrius, after he had obtained a peaceable possession of the kingdom, gave himself up to all manner of excess, insomuch that he became highly odious and contemptible to his subjects.

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Whereupon Diodotus, otherwise called Tryphon, undertook to place young Antiochus, the son of Balas, on the throne. The Syrians and Jews joined themselves to him, and he became successful.—He afterwards slew the young prince, and procured himself to be acknowledged king, under the name of Tryphon; having, a little before, treacherously killed Jonathan Macca-bæus, who was one of the most powerful supports that young prince had. Simon, moved with just indignation at his cruelty, went over to the party of Demetrius, who again recovered his kingdom, and reigned afterwards four years. He was killed in the year 3878, and was succeeded by his son Seleucus.

Démétrius, a silversmith of Ephesus, whose chief business consisted in making little models of the temple at Ephesus, with the image of Diana included in them. Acts xix. 24. He raised a loud outcry against St. Paul for preaching the gospel, plainly foreseeing, if it prevailed, his craft would be in danger.

Demetrius, is also one whom St. John, in his third epistle, (xii.) makes mention of as a very virtuous christian.

Derbe, a city of Lycaonia. Acts xiv. 6. To this city Paul and Barnabas fled, after their expulsion from Iconium.

Desart, signifies no more in scripture than any uncultivated place for woods and pasture.

Dessau, a town mentioned in the 2 Macc. xiv. 6.

Devil, Διabolος, a calumniator or accuser, "who " accuses us before God day and night," whence he is called the accuser of his brethren, Rev. xii. 9 -10. He is called prince of those wicked spirits who are reserved in everlasting chains for the judgment of the last day.

Deuteronomy, a canonical book of the Old Testament, being the last of the Pentateuch, or the
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five books of Moses. It is called *Deuteronomy*, or *the second law*, as Moses therein makes a recapitulation of what he had ordained in the preceding books, which was a necessary thing, inasmuch as the Israelites, who heard it before, were dead in the wilderness, and there was sprung up another generation of men, who had not heard the decalogue, or any other of the laws openly proclaimed.—We may suppose the last chapter, wherein there is mention made of the death of Moses, to have been added by Ezra, when he published an edition of the holy scriptures.

Diamond, is the most valuable of all the gems, and, when pure, perfectly clear and pellucid as the purest water. The Diamond was the third stone in the second row in the high-priest's breast-plate. Exod. xxviii. 18.

Diana, a celebrated goddess of the heathens, principally worshipped at Ephesus, where she had once a celebrated temple, which, for the extent and elegance of the building, was called one of the wonders of the world.

Dibon, a city in the tribe of Reuben. Josh. xiii. 9.

Didymus, a Hebrew or Syriac word, which signifies *a twin*; and was the surname of Thomas the apostle.

Dimonah, a town in the southern part of Judah. Josh. xv. 22.

Dinab, the daughter of Jacob and Leah. When her father Jacob returned into Canaan, Dinah, moved through curiosity, went to a festival of the Shechemites, where the prince of the country saw her, fell in love with her, and ravished her. To atone for the dishonour he had done the damsel, he offered her marriage. An agreement was made, if the Shechemites would submit to circumcision. They submitted, and when they, through the pain the wounds had caused
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were unable to make any resistance, Simeon and Levi, Dinah's brothers, entered the city, put all the males to the sword, and carried the women away captive. See Gen. xxx. What became of Dinah after this affair, does not appear from scripture.

Dinaites, a people so called in the book of Ezra, (iv. 9.) who opposed the building of the temple at Jerusalem.

Dinbabab, a city of Edom. Gen. xxxvi. 32.

Dionysus, a member of the Areopagus at Athens, who disputed with St. Paul, (Acts xvii.) and by him was converted, instructed, and consecrated bishop of Athens, whence, after having laboured much in the defence and propagation of the gospel, he crowned his life and confession with a glorious martyrdom, being burnt to death at Athens, in the year of Christ 95.

Diótrepbes, one who did not receive with hospitality, those whom St. John sent to him, and would suffer nobody else to receive them. 3 John 9.

Dédanim, the youngest son of Javan. Gen. x. 4. Several in the Hebrew read Rhodanim, and believe that he peopled the island of Rhodes.

Dédavah, the father of the prophet Eliezer, mentioned 2 Chron. xx. 37.

Doeg, an Edomite, Saul's chief herdsman, who executed all the priests, whom Saul imagined to be in conspiracy with David, and to supply him with provisions. 1 Sam. xxii.

Dog, a hateful animal to the Jews, the greatest reproach they could cast upon a man was, to call him a *dead dog*. They used generally to call all those Dogs, who were not of their religion.

Dophkab, the ninth or tenth encampment of the Israelites in the wilderness. Numb. xxiii. 12.

Dositheus, one who pretended to be a priest, and of the stock of Levi, who, as we are told in the ninth chapter of the apostolical book of Esther,

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Esther, brought into Egypt the epistle called Phurim, that is to say, the book of Esther translated into Greek. Usher takes this Dositheus to be the same to whom Ptolemy Philopeter, king of Egypt, gave the command of his troops, together with another Jew whose name was Onias.

Dositheus, an officer in Judas Maccabæus's army, who was sent to force the garrison which Timotheus had left in the fortress of Characa, in the country of the Tubienians. 2 Macc. xii. 19.

Dothan or *Dotháim*, a town at the distance of twelve miles from Jerusalem.

Dove, is the symbol of simplicity and innocence. The holy spirit appeared at the baptism of our saviour, in the form of a dove, (Mat. iii. 16.) to signify what Christ is in his own nature to those who come to him, namely, meek, harmless, loving. 2. In the execution of his office, even he by whom the father is pacified, and who brings the good news of the asswaging of the deluge of wrath, as the dove did of the retiring of the waters to Noah. 3. What he is in the operations of his spirit upon his people, that they are made meek, harmless, and lowly, as doves. Christ recommends to his disciples the wisdom of the serpent, and the harmlessness of the dove. Mat. x. 16.

Dragon, the Hebrew word *Tbannim*, signifies in some places, a large fish or sea dragon, in others, a venomous land serpent.

Dromedary, a species of Camel, with a single bunch on its back.

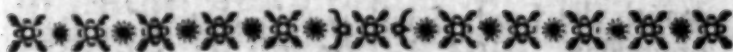
Drusilla, third daughter of Agrippa, the great king of the Jews, by Cypros. She was married to Claudius Felix, governor of Judea, by whom she had a son whose name was Agrippa. Before Drusilla and her husband Felix, St. Paul appeared, and testified the truth of christianity.

Acts

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Acts xxiv. 24. Drusilla was more famed for her beauty than her chastity.

Dura, a great plain near Babylon, where Nebuchadnezzar ordered his golden image to be set up. See Dan. iii. 1, &c.



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EBAL, a celebrated mountain in the tribe of Ephraim, near Shechem, over against mount Gerizim. Josh. viii.

Ebed-melech, the servant of king Zedekiah, who delivered the prophet Jeremiah out of the dungeon in which he was confined. See Jer. xxxviii. 6, &c.

Ebenézer, i. e. *the stone of help*, the name of that field wherein the Israelites were defeated by the Philistines, when the ark of the Lord fell into the hands of those infidels. 1 Sam. iv.

Ecbátana, a city of Medea, built, according to Herodotus, by Dyores, king of the Medes.

Ecclesiastes, i. e. *the preacher*, a canonical book of the Old Testament, the design of which is to shew the vanity of all sublunary things.

Ecclesiásticus, an apocryphal book of scripture, distinguished by this name most probably because it was read (in ecclesia) in the church as a book of piety and instruction, but not of infallible authority. The author of this book was a Jew, called Jesus, the son of Sirach, who wrote it in Hebrew, but it was rendered into Greek by his grandson of the same name.

Eden, (Heb. *pleasure and delight*) a province in the east, where paradise was situated. Gen. ii. 8.

E'drei, a town situated beyond Jordan, in the tribe of Manasseh. Josh. xv. 3, &c. Also the name of a town in the tribe of Naphtali.

Eglab,

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Eglab, the sixth wife of David, and mother of Ithream. 2 Sam. iii. 5.

Eglaim, or *Gallim*, a city beyond Jordan to the east of the Dead Sea, in the land of Moab.

Eglon, a king of the Moabites, who oppressed the Israelites for eighteen years. Judg. iii. 12. At length the Lord, to deliver his people from their oppression, raised up Ehud, who killed the king in the manner related in Judg. iii. 15, &c.

Egypt, the name of a well known country in Africa, antiently called the land of Mizraim, who was a son of Ham; from whence the Arabians and other oriental nations call it Misr.

Ekron, a city and government of the Philistines. It afterwards fell to the tribe of Dan, but it does not appear that they were ever entire possessors of it.

Elam, the eldest son of Shem, (Gen. x. 22.) who settled in the country of Elam, i. e. Persia, as interpreters generally suppose. See Jer. xlix. 39.

Elders of Israel. By this name we understand the head of the tribes, or rather of the great families in Israel; who in the infancy, and before the settlement of the Hebrew commonwealth, had a kind of government over their families, and over the whole people. Ex. xii.

E'lead, the grandson of Ephraim, who was killed in the city of Gath, while the Hebrews sojourned in Egypt. 1 Chron. vii. 21.

Elcáleb, a town belonging to the tribe of Reuben. Numb. xxxii. 37.

Eleása, a place in the tribe of Benjamin. See 1 Macc. ix.

Eleázar, the third son of Aaron, and his successor in the dignity of high-priest. Josh. xxiv.—The name also of several others mentioned in scripture. See 1 Sam. vii. 1 Chron. xi. 1 Macc. vi. 2 Macc. vi.

Eleútherus, a river in Syria, the source whereof lies

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- lies between Libanus and Antilibanus. 1 Mac. xi. 7.
- Elbánan*, the son of Dodo, a valiant man of David's army. 1 Chron. xi. 26.
- Eli*, a high-priest of the Hebrews, of the race of Ishamar. He was punished severely by the Lord for his neglect of his sons wicked transactions. The young men, Hophni and Phinehas, were put to the sword by the Philistines, the ark of the Lord taken, and Eli himself, upon the receipt of this news, fell from his seat and broke his neck, in the ninety-eighth year of his age, after he had governed the Hebrews in all affairs both civil and religious, for the space of forty years. 1 Sam. ii.
- Eliadab*, the son of David by one of his concubines. 1 Chron. xxxii.
- Eliakim*, the son of Hilkiash, steward of the household to king Hezekiah. 2 Kings xviii. 18.
- Eliam*, the father of Bathsheba, and the wife of Uriah. 2 Sam. xi.
- Eliasaph*, the son of Reuel, was prince of the tribe of Gad in the time of Moses. Numb. ii. 14.
- Eliathah*, the son of Heman, whose business it was to sing before the ark of the Lord. 1 Chr. xxv. 27.
- Elidad*, the son of Chishon, of the tribe of Benjamin, was one of the deputies appointed to make a division of the land of Canaan. Numb. xxxiv. 21.
- Eliëzer*, a native of Damascus, and the steward of Abraham's household. He was sent by Abraham into Mesopotamia, to bring back Rebekah for a wife to his Son Isaac. Gen. xxiv.—The name also of others mentioned in scripture. Ex. xviii. 4. 1 Chr. xxvii. 16. 2 Chr. xx. 37. Ezra x. 23. Luke iii. 9.
- Elibu*, the son of Themaiah, one of the brave men of the tribe of Manasseh, who followed
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David's

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- David's party, during his flight in Saul's reign. 1 Chr. xii. 20. And the name of one of Job's friends, descended from Nahor. Job xxxii. 2.
- Elijah* or *Elias*, a famous prophet, and native of the town of Tishbe. The life of this eminent man was preserved almost by a continual miracle, and his death was equally wonderful. See 2 Kings ii.
- Elimelech*, of the city of Bethlehem, the husband of Naomi. Ruth i.
- E'liphal*, the son of Ur, one of the brave officers who commanded in David's army. 1 Chr. xi. 35.
- Elikah*, the Harodite, one of the thirty brave general officers in David's army. 2 Sam. xxiii. 25.
- E'liphaaz*, the son of Esau and Adah. Gen. xxxvi. 4. The name also of one of Job's friends. Job xi.
- Elisabeth*, the wife of Zacharias, and mother of St. John the baptist. Luke i. 5.
- Elisha*, the son of Shaphat, Elijah's disciple, and successor in the prophetic ministry. 1 Kings xix. 26. When the Lord took Elijah up in a whirlwind, and removed him from the sight of mankind, Elisha inherited his mantle, together with a double portion of his spirit. 2 Kings ii.
- Elisbah*, the son of Javan, is believed to have peopled Elis (Gen. x. 4.) in Peloponnesus, where we find not only the province of Elis, but a country called Alifium by Homer. Ez. xxvii. 7.
- Elisbama*, the son of Ammihud, and prince of the tribe of Ephraim in the time of Moses. Num. vii. 48. The name also of several others mentioned in scripture.
- Elisaphat*, the son of Zichri, assisted Jehoiada to set the young king upon the throne. 2 Chron. xxiii. 1.
- Elisbea*, the daughter of Amminadab, and wife of Aaron. Exod. vi. 23.
- Elizaphan*, the son of Uzziel and uncle to Aaron. Numb. iii. 30.
- Elizur*,

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Elizur, the son of Shedeur, head of the tribe of Reuben in the time of Moses. Numb. vii. 30.

Elkánah, the husband of Hannah, and father of Samuel.

E'lohi, or **Eloi**, or **Elohim**, the Hebrew name for God.

E'liekab, a city in the tribe of Dan. Josh. xix. 44.

E'liekon, a town in the tribe of Judah. Josh. xv. 30.

E'ltolad, a town in the tribe of Simeon. Josh. xviii. 30.

Elul, the sixth month of the Hebrew ecclesiastical, and the twelfth of their civil year, answering pretty near to our August.

Elúzai, one of the officers in David's army, who were distinguished for their bravery.

Elymáis, the capital city of the land of Elam, or the antient Persia. 1 Mac. vi. 1.

Emerald, a gem of a lively green colour. The emerald is the first stone in the second row of the precious stones on the high-priest's breast-plate. Ex. xxviii. 18.

Emims, antient inhabitants of the land of Canaan beyond Jordan. Deut. ii. 10, 11.

Emmánuel or **Immanuel**, i. e. *God with us*. A name given to the Messiah by the prophet Isaiah, vii. 14.

E'mmaus, a village sixty furlongs from Jerusalem, on the north side. Luke xxiv. 13.

Enéas, a man of Lydda, who, having lost the use of all his limbs, was cured by St. Peter. Acts ix. 34.

En-E'glaim, the *fountain of Calves*. It was situated upon the Dead Sea, where the river Jordan runs into it. Ezek. xlvii. 10.

Engédi, otherwise *Haxazin-Tamar*, i. e. *the palm-tree city*, because there was a great quantity of palm-trees in the territory belonging to it. It abounded with cyprus wine, and trees that bore balm. See Cant. i. 14. Engedi stood near the

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lake of Sodom, about 300 furlongs from Jerusalem.

Eu-Haddab, a city belonging to the tribe of Issachar. Josh. xxi.

Enoch, the son of Cain, in honour of whom, the first city taken notice of in scripture was called Enoch by his father Cain, who built it. It was situated to the east of the province of Eden.

Enoch, the son of Jared, and father of Methuselah. Enoch walked with God, and after he had lived 365 years, *he was not*, for God took him, i. e. he was translated and did not see death. Heb. xi. 5.

Enos, the son of Seth, and father of Cainan, was born in the year of the world 235. The posterity of Enos were distinguished by the name of *the sons of God*, (Gen. . . .) since they had as yet preserved the true religion, while the descendants of Cain had degenerated into all kinds of impiety. Enos died at the age of 905 years.

En-Rogel, the fountain of Rogel, or the fullers fountain, was situated to the east of Jerusalem, at the foot of mount Sion. Josh. xv. 7.

Enskemesb, i. e. *the fountain of the sun*, is situated on the frontiers of Judah and Benjamin. Josh. xv. 7. It does not clearly appear whether it be a town or a fountain only.

E'paphras, was, as is believed, the first bishop of Colosse. He was converted by St. Paul, and contributed much to the conversion of his fellow-citizens, and inhabitants of Colosse. Col. i. 7. iv. 12.

Epaphroditus, bishop, or rather the apostle or messenger of the Philippians, who was sent by the faithful with a sum of money to St. Paul, and to be serviceable to him with his person. Phil. ii. 5, and iv. 18.

Epénetus,

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Epénetus, St. Paul's disciple, whom he calls the first fruits of Achaia, (Rom. xvi. 5.) was probably one of the first whom he converted in that country.

Ephab, the name of a measure of capacity, both for things liquid and dry, in use among the Hebrews. The Ephah for things dry, contained three pecks and three pints. It was of the same capacity of the bath in liquid measure.

Ephesus, a very celebrated city of Ionia in Asia-Minor, situated upon the river Caystor. It was much famed for its superb temple of Diana, which, for the extent and elegance of the building, was accounted one of the seven wonders of the world. St. Paul preached in this city, and made many converts. Acts xix. 24.

Ephod, a sort of ornament or upper garment worn by the Hebrew priests.—The word in the original signifies to gird or tie, for the ephod was a kind of girdle, which brought from behind the neck, and over the two shoulders, and hanging down before, was put cross upon the stomach, and made use of as a girdle to the tunic. See Exod. 18. On this girdle was fastened the breast-plate.

Ephraim, the patriarch Joseph's second son, by Aserath, Potiphar's daughter. (Gen. xli. 52.) When Joseph carried his two sons to receive his father's blessing, Jacob laid his right hand on Ephraim, and his left on the head of Manasseh, prophesying, that the youngest should be greater than the eldest, and his posterity more numerous. Gen. xlviii. 8.—Joshua, who was himself of the tribe of Ephraim, gave them their portion between the Mediterranean westward, and the river Jordan eastward.

Ephratab, another name of the tribe of Bethlehem,

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hem. Micah v. 2. It also denotes, in Psalm cxxxii. 6. the tribe of Ephraim.

Ephron, the son of Zophar. Gen. xxiii. 6, 7.

Epicureans, a sect of philosophers, who maintain the supreme good of man to consist in pleasure, and consequently supreme evil, in pain. Epicurus, the founder of this sect, laid down atoms, space, and gravity, as the first principles of all things; he did not deny the existence of a God, but thought it beneath his majesty to concern himself with human affairs; he denied providence and the immortality of the soul. When St. Paul came to Athens, he had conferences with the Epicurean philosophers. Acts xvii. 18.

Epoch, a term in chronology, signifying a fixed point of time, whence the succeeding years are numbered and accounted.

Erastus, a Corinthian, and disciple of St. Paul, called by this apostle (Rom. xvi. 23.) *Chamberlain of the city*, that is, of the city of Corinth, where St. Paul was, or of Jerusalem according to the modern Greeks. He resigned his employment, and became afterwards a faithful disciple and follower of St. Paul. Some make him bishop of Macedonia, others of Pancas near the sources of the river Jordan.

Erech, a city of Chaldaea built by Nimrod. Gen. x. 10.

Esar-Haddon, the son of Semacherib, and his successor in the kingdom of Assyria. He made war with Manasseh, king of Judah, took Jerusalem, and carried the king to Babylon, (2 Chr. xxxiii. 12, and Isaiah xiii. 13.) whereof he had made himself master by force, and so united the two empires together. He is said to have reigned 29 years at Nineveh, from the year 3294 to 3336; besides which he reigned thirteen years at Babylon, in all 42 years. He died in the year of the world 3336, and was succeeded by Saos-

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Saolduchinus. Sir Isaac Newton supposes Esar-Haddon to be the same with Sardanapalus, the name Sardanapalus being derived from Asser-Hadon Pul.

Esau, the son of Isaac by Rebekah, and twin brother to Jacob. The brothers differed from each other greatly in disposition; Esau delighting much in hunting. Jacob, employing himself in family affairs, became the favourite of his mother, by whose means he obtained his father's blessing in preference to Esau his elder brother. See Gen. xxv. Jacob, for fear of the heavy resentment of his brother, fled into Mesopotamia, till the indignation of his brother should be appeased.—Esau, however, at his return, received his brother with great kindness, (Gen. xxxii.) and at the death of his father Isaac, Esau retired to mount Seir.—The scriptures are silent concerning the remaining part of Esau's life, or the manner of his death.

Esdras, the name of two apocryphal books of the scripture, which were always excluded the Jewish canon, and are too absurd to be received as canonical even by the Jews themselves.

E'sh-baal, the same with Ishbosheth, the fourth son of Saul. 1 Chr. viii. 33. The Hebrews, to avoid the pronunciation of the word *Baal*, put *Bosheth* in its place, which signifies *confusion*; thus, instead of *Mephibaal* and *Eshbaal*, they said *Mephibosheth* and *Ishbosheth*.

Ish'taal, a town in the tribe of Dan, first belonging to the tribe of Judah. Josh. xv. 35.

E'shtemoth, a city in the southern part of Judah. Josh. xv. 20.

Essenes or *Essenians*, one of the three antient sects of the Jews. It is supposed, with a good deal of probability, that this sect began during the persecution of Antiochus Epiphanes, when great numbers of the Jews entered into the wilderness

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derness, where they inured themselves to a hard and laborious way of living. There were two sorts of them, some lived in society and married, dwelt in great cities, and applied themselves to husbandry and other innocent employments; these were called *practical*. The others gave themselves up to contemplation, and were called *contemplative Essenes*: They avoided living in great towns, as prejudicial to contemplation and exposing to temptation. Both these sorts of Essenes followed the same maxims. They drank no wine, and were eminent for their frugality and continence. To all kinds of pleasure they were perfect strangers. They used a plain simplicity in their discourse, and left to Philosophers the glory of disputing and talking eloquently. They meddled not with commerce, because they thought it was apt to make people covetous. They had no property, but had all things in common. As they were charitable one towards another, and hospitable to strangers, want and indigence were things they knew nothing of. All such arts, as were destructive to mankind and hurtful to society, were banished from among them. They reckoned war unlawful, but they carried a weapon to defend themselves against the attacks of thieves and robbers. They never took any thing with them, because they were sure of finding all necessaries wherever they came. There were amongst them neither masters nor slaves; all were free, and served one another, there was notwithstanding a great deal of order amongst them. The elders especially were very much respected, and the disciples had a great veneration for their masters. They never took an oath, at least, not without mature deliberation. They had the utmost abhorrence to a lie, and their word was more sacred than the oath of another. They
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all owned a future state, but denied a resurrection of the dead. The reason why this sect is not mentioned in the New Testament may arise from their retired manner of living.—There seems to be as great uniformity between the Esenes and Pythagoreans, as there was between the Sadducees and Epicureans, the Pharisees and the Stoicks. See *Christian's Magazine*, vol. i. page 73.

Esther, otherwise *Hadassah*, of the tribe of Benjamin, the daughter of Abihael, Mordecai's uncle. She, after Ahasuerus had divorced Nashti, was fixed upon by the king to succeed her as queen, being the most beautiful woman that could be found throughout the whole Persian empire. See her history as related in the book of *Esther*.

Ethan, the Ezrahite, one of the wisest men of his time, 1 Kings iv. 31.

E'thanim, an Hebrew month. After the Jews returned from captivity, this month was called Tizri, and answers to our September.

E'thbaal, king of the Zidonians, father of Jezebel the wife of Ahab. 1 Kings xvi. 31.

Ethiopia, properly so called, is a very extensive country in Africa, comprehending Abyssinia, Anbia, and Abex. Other countries, both in sacred and profane writers, have received this appellation. See *Cush*.

Evangelist, signifies one who publishes glad tidings, or is the messenger of good news, but it is generally used for one who writes or preaches the gospel of Jesus Christ.

Eubulus, St. Paul's disciple, mentioned in the second epistle to Timothy, iv. 21.

Eve, from a Hebrew word which signifies to live, so called because she was the mother of all living. Gen. iii. 20.

Evil-

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Evil-mérodach, the son and successor of Nebuchadnezzar the great. He delivered Jehoiakim, king of Judah, out of prison, and heaped many favours upon him. 2 Kings xxv. 27. This prince, according to Usher, reigned but one year, and was succeeded by his son Belshazzar.

Eumenes, king of Bithynia and Pergamus, mentioned in 2 Macc. viii. 8.

Eunice, mother of Timothy, who was a Jewess by birth, but married to a Heathen, Timothy's father. 2 Tim. i. 5. Eunice had been converted before St. Paul came to Lystra, for he found there Eunice and Timothy already far advanced in grace and virtue.

Eunuch, *ὑψος*, signifies literally *one who guards the bed*, because in the courts of eastern kings, the care of the beds and apartments, belonging to princes and princesses, was committed to them. It is often used in scripture for an officer of the inner part of the palaces, whether he be a real eunuch or not. Gen. xxxix. 1-7.

Euódias, spoken of by St. Paul in his epistle to the Philippians iv. 2.

Euphrates, a famous river, the source whereof is in the mountain of Armenia. It runs through the frontiers of Cappadocia, Syria, Arabia-Deserta, Chaldæa, and Mesopotamia, and thence falls into the Persian gulph. Gen. ii. 14.

Euróclýdon, the Greek name of a north-east wind, very dangerous at sea, of the nature of a whirlwind, which falls of a sudden upon ships, makes them tack about, and sometimes causes them to founder.

Eútychus, the name of a young man, who falling asleep, tumbled from a window while St. Paul was preaching, (Acts xx. 10.) but the apostle soon recovered him.

Excision, in the scripture sense of the word, means the

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the cutting off of a person from his people, by way of punishment for some sin by him committed.

Excommunication, an ecclesiastical penalty of censure, whereby such persons as are guilty of any notorious crime or offence, are separated from the communion of the church, and deprived of all spiritual advantages. See Mat. xviii. 15—17. 1 Cor. v. 5.

Exorcist, a word which comes from the Greek ἐξορκιστής, signifying *to adjure* or *conjure*, to use the name of God with a design to cast devils out of bodies which they possess.—This power was given by our Saviour to his disciples. Mat. x. 1.

Expiation, a religious act, by which, satisfaction, atonement, or amends is made for the commission of some crime, the guilt done away, and the obligation to punishment cancelled.

Ezékiel, the son of Buzi, a prophet of the house of Aaron, carried captive to Babylon by Nebuchadnezzar, with Jehoiakim king of Judah. During his captivity, the prophet was favoured with many remarkable visions, concerning the present and future state of the Jews.

E'zion-Geber, a city of Idumæa, upon the coasts of the Red Sea. The word Ezion-Geber signifies *the back bone of a man*, which the rocks near its harbour greatly resembled. 1 Kings ix. 26.

Ezra, the son of Seraiah, who is thought to be the high-priest who was slain by Nebuchadnezzar when he burnt the temple and city of Jerusalem. 2 Kings xxv. 13, 21.—When Ezra returned from the captivity in the reign of Artaxerxes, and had a full commission given him to settle the church and state of the Jews, he was very zealous in rectifying all the disorders which had crept into their affairs during their captivity.

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captivity. Ez. ix.—He restored and published the holy scriptures, correcting all the errors which had arose from the negligence of transcribers, collecting them all together, adding what was necessary, changing the old and obsolete names of places, for the names then used, and lastly, wrote out the whole in the Chaldee characters, that language having grown wholly into use among the people after the Babylonish captivity.—The book of Ezra was wrote at the latter end of the author's life, and comprehends the transactions of about eighty years.



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FATHER, this word, besides the common acceptation of it for an immediate father, is likewise taken, in scripture stile, for grandfather, great grandfather, or the very author and first father of a family, how remote soever he may be from those who speak.

2. By Father is likewise understood the instructor, the master of those who are of a certain profession. Gen. iv. 20—22.
3. Father is likewise a term of respect, which inferiours often give to superiours, and servants to masters.

Claúdius-Felix, the successor of Cumanus in the government of Judea.—St. Paul was brought to Cæsarea, where Felix usually resided; he treated him very well, permitting his friends to see him and do him what services they pleased, hoping that St. Paul would procure his redemption with a sum of money.—He did not think
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it convenient either to condemn him, or set him at liberty, but chose rather to adjourn the determination of the affair till the arrival of Lyfias, who commanded the troops at Jerusalem, where he had taken Paul into custody, and who was expected at Cæsarea.—Felix, being one day with his wife Drusilla, sent for Paul, and desired him to explain to him the Religion of Jesus Christ. Acts xxiv. St. Paul, on this occasion, spoke with his usual boldness, and as he discoursed of justice, temperance, and the judgment to come, Felix trembled, and sent Paul back to his place of confinement, where he remained till the arrival of Portius Festus, who succeeded Felix in the government of Judea, in the year 60, when St. Paul appealed to Cæsar, and so stopped the prosecution of the Jews, and secured himself from the wicked intentions of Festus, whom they had corrupted with a sum of money.

Firmament, Gen. i. 7. The word here used is *Rakiab*, which is translated *expansion*, something expanded. The word *Rakab*, from whence *Rakiab* is derived, signifies to spread metal with a hammer, to make flat, to crush to pieces, to beat, and by the word *Firmament* (*Rakiab*) the Hebrews understood the Heavens, which, like a solid and immense arch, (though it be soft and liquid) served as a bank or barrier between the upper and lower waters, and that the stars are set in this arch like so many precious stones in gold and silver. Gen. i. 17.

First-Fruits. Thus the Hebrews called those oblations which they made to God, consisting of part of the fruits of the harvest, as an acknowledgment of the sovereign dominion of God, the giver of all good things. Lev. xxiii.

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Feet. In old times it was customary to wash the feet of strangers upon their coming off a journey; because generally they were bare-footed and wore sandals only, which did not secure them from the dust or dirt. Gen. xviii. 4. 1 Tim. v. 11.

Fortunátus, one whom St. Paul mentions in his 1st Epistle to the Corinthians, (xvi. 15, 17.) who came from Corinth to Ephesus, to visit the Apostle.

Frontlets, a square piece of hard calf's skin, including four pieces of parchment, upon which the Jews wrote four passages of the law, one on each piece. Exod. xiii.



G

GABBATHA, a place in Pilate's palace, from whence he pronounced sentence of death upon Jesus Christ. John xix. 13.—The Hebrew word signifies an *eminence* or *elevation*. This place in the Greek was called the *Pavement*, being most probably an eminence, terrass, or gallery, paved with stone or marble.

Gábríel, i. e. *the strength of God*, one of the principal angels in Heaven.

Gad, Heb. *a troop*, the son of Jacob and Zilpah, Leah's handmaid. Gen. xxx. 9.—The tribe of Gad had their allotment beyond Jordan.

Gad, a prophet, David's friend, who followed him during his misfortunes, while he was persecuted by Saul. 2 Sam. xxiv.

Gádara,

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Gádara, a celebrated city beyond Jordan.

Gáddiel, the son of Sodi, of the tribe of Zebulun, was one of those who were sent by Moses to view the land of Canaan. Numb. xiii. 10.

Gaius, St. Paul's disciple, spoken of in the Acts, xix. 29.—Gaius is generally supposed to have been a Macedonian, but he was settled at Corinth, where he had the honour to lodge St. Paul during his abode there.—Gaius is said to have been made bishop of Thessalonica.

Galátia, a province of Asia Minor; so called from Galatæ, or the Gauls, who, after having ravaged through Italy and Greece, passed into the Asiatic continent, but were broken by Attalus, king of Pergamus, and confined to this province.—St. Paul wrote an Epistle to the Galatians, the design and subject of which is much the same with that of the Epistle to the Romans.

Galilee, a province of Palestine, which extends itself chiefly into the northern parts thereof.—It was divided into two parts, the upper and the lower Galilee; the former whereof was called Galilee of the Gentiles, either because it was chiefly possessed by Gentiles, or because it bordered upon Gentile nations. The whole country was (according to Josephus) fruitful, and well inhabited.

Gállio, the brother of Seneca the philosopher, and proconsul of Achaia. St. Paul was dragged by the Jews before Gallio's tribunal, who as proconsul resided at Corinth. They accused him with teaching men to worship God contrary to the law. Acts xviii. 12, 13. But Gallio told them, as the dispute was only concerning their law, *he would be no judge in such matters.*

Gamáliel, prince of the tribe of Manasseh, when Moses brought the Israelites out of Egypt. Numb. i.

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Gamáliel, a certain Pharisee, and eminent doctor of the law, at whose feet St. Paul was brought up. Acts xxii. 3.

Christian authors generally suppose that he embraced the faith of Jesus, but at what time he was converted, or by whom baptized does not appear.

Gath, or *Geth*, a celebrated city of the Philistines, and one of their five Principalities. 1 Sam. vi. 17.

Gath-Opher, the birth place of the prophet Jonah. 2 Kings xiv. 25.—This city was part of the tribe of Zebulun. Josh. xii. 13.

Gath Rimmon, a city belonging to the tribe of Dan. Josh. xix. 45.

Gaulan, or *Gaulon*, a celebrated city beyond Jordan, from whence the small province Gaulanitis had its name.

Gaza, a city of the Philistines, by Joshua made part of the tribe of Judah. Josh. xv. 47.

Gaxabar, a Persian, the father of Mithredath. Ezra i. 8.

Gedaliab, the son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem and the Temple, to govern the remainder of the people who continued there.—He was treacherously slain by Ishmael, the son of Nethaniah.—The name also of several other men mentioned in scripture.

Geder, or *Gezer*, or *Gederoth*. The King of Geder was taken, and put to death by Joshua. xiv. 13.

Gebási, the servant of Elisha, who contrary to the command of his master, received the presents of Naaman, the Syrian; whereupon the leprosy of Naaman cleaved to him, and to his seed for ever. 2 Kings v.

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Geliloth, the same with Gilgal, as appears from Joshua xv. 7.

Gemariah, the son of Hilkiah, was sent to Babylon with Elafah, the son of Shaphan, from Zedekiah, King of Judah, to carry the tribute money to Nebuchadnezzar. He was likewise charged with a letter written by Jeremiah, xxix. 3. 4. to the captives at Babylon.—The name also of one of king Jehoiakim's counsellors. Jer. iii. 6. xii. 9.

Geneser, or *Genesareth*. The lake of Genesareth is the same with the lake of Tiberias, or the sea of Cinnereth.

Genesis, (Heb. *in the beginning*) a canonical book of the Old Testament, and is the first of the Pentateuch, or five books of Moses.

Gentile. The Hebrews called the Gentiles by the general name *Goiim*, or *Eym*, which signifies the nations which have not received the faith and law of God.

Génubath, the son of Hadad the Edomite, and Taphanes, sister to Pharaoh's Queen, was born in Egypt, and brought up with Pharaoh's son. 1 Kings xi. 20.

Gerar, a royal city of the Philistines.

Gérasa, a city beyond, and to the east of the Dead Sea, by some placed in Cœlo-Syria, and by others in Arabia.

Gerizim, a celebrated mountain in Samaria, whereon the Samaritans, in the time of Sanballat, built a temple, which was still in being in our Saviour's time. The Samaritans maintaining that this was the place where God desired chiefly to be adored, corrupting the original text, which reads Ebal instead of Gerizim.

Gerrinians, or *Gerræans*, spoken of in the second book of Macc. xiii. 24. are most probably the inhabitants of Gerar.

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- Gerſhom*, the ſon of Moſes and Zipporah. Exod. ii. 22.
- Gerſhon*, a ſon of Levi, and prince of one of the great families of the Levites.
- Gerſhur*, a country in Syria, the daughter of whoſe King David married, and had Abſalom by her. 2 Sam. xv. 8.
- Gethſamene*, (Heb. *the oil-preſs*) a village in the mount of Olives, whither Jeſus Chriſt ſometimes retreated to in the night-time. Matt. ii. 6.
- Gibbethon*, a city in the tribe of Dan, allotted to the Levites. Joſh. xxi. 23.
- Gibeab*, a city in the tribe of Benjamin, lying north of Jeruſalem, about twenty or thirty furlongs, and built upon a hill, as its name imports.
- Gibeon*, a city ſeated on an eminence about 40 furlongs from Jeruſalem northward, and not far from the city of Gibeah.
- Giddalti*, the ſon of Heman, the Levite. 1 Chr. xxv. 4.
- Gideon*, the ſon of Joaſh, of the tribe of Manaſſeh, appointed by God to deliver the Iſraelites from the oppreſſion of the Midianites. Judg. vi. 1, 2.
- Gibon*, the name of one of the four rivers, the ſource whereof was in Paradife. Gen. ii. 13.
- Gilboa*, a mountain, celebrated for the death of Saul, and his ſon Jonathan. 1 Sam. xxxi. 1, 2.
- Gilead*, the name of Jephthah's father, who was of mount Gilead. Judg. xi. 1, 2.
- Gilgal*, a celebrated place lying to the weſt of Jordan, where the Iſraelites encamped ſome time after their paſſage over this river.
- Girgaſhites*, or *Gergeſenes*, an antient people of the land of Canaan, whoſe habitation was beyond the ſea of Tiberias, where we find ſome foot-ſteps

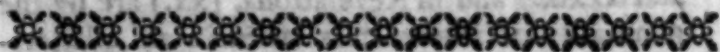
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- steps** of their name in the city of Gergasa, or Gerasa, upon the lake of Tiberias.
- Scape-Goat**, the goat which was set at liberty upon the day of solemn expiation.
- Gog** and **Magog**, mentioned in Ezekiel (xxxviii. and xxxix.) and in Revelations, (xx.) are by the generality of interpreters taken in an allegorical sense for such princes as were enemies to the church and saints.
- Goliath**, a famous champion of the city of Gath, slain by David with a sling and a stone. 1 Sam. xvii.
- Gomer**, the son of Japheth (Gen. x. 2.) was father to the people of Galatia, according to Josephus, under whom some say was comprehended Illyria, Germany, Gaul, Spain, and the British isles.
- Gomorrhah**, one of the five cities of Pentapolis that was consumed by fire from Heaven, as a punishment for its abominations. Gen. xix. 24.
- Gorgias**, an eminent captain in the troops of Antiochus Epiphanes. 1 Macc. iv.
- Goshen**. The land of Goshen, a canton of Egypt, which Joseph procured for his father and his brethren, when they came to dwell in Egypt. Gen. xlvii. 6.
- Gospel**, the recital of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word gospel in Saxon signifies *God's relation, or good saying*. The Latin term, *evangelium*, from the Greek *euangelion*, signifies *glad tidings, or good news*, the history of our blessed Saviour being the best news that could be published to mankind.
- Greece**. This word is of a very extensive signification in scripture, and comprehends all the countries inhabited by the descendants of Javan,

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as well in Greece as in Ionia and Asia Minor.
Isaiah lxvi. 19.

Gurbaal, the name of a book mentioned in the 2d
book of Chronicles (xxvi. 7.)



H

HABBAKUK, a prophet of the Lord, of the
tribe of Simeon, and a native of Bethzacar.

Hachaliah, the father of Nehemiah. i. 1.

Hadad, a King of Moab. Gen. xxxvi. 35.

Hadadézer, King of Zobah. He was defeated by
David, together with his whole army. 2
Sam. viii.

Hadasba, a town in Judah. Josh. xv. 37.

Hadassah, otherwise *Esther*.

Hagar, an Egyptian woman, and servant to Sarah,
the wife of Abraham, and mother of Ishmael.

Hogárenes, the descendants of Ishmael. They are
called also Ishmaelites and Saracens, and lastly
by the general name of Arabians.

Haggai, the son of Shimea, one of the descendants
of Merari.

Hakkatan, the father of Johanan. Ex. viii. 12.

Hamath, a city of Syria, and capital of a province
of the same name, lying upon the Orontis.
Josh. xiii. 5.

Hammedátha, the father of Haman, of the race of
Agog the Amelikite.

Hámonob, (Heb. *multitude*) a city where Ezekiel
foretold Gog and his people should be buried.

Hamar, the father of Shechem, who ravished Di-
nah, the daughter of Jacob, and drew upon
his

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his father, and all Shechem, the effects of her brother's resentment. *See Dinah.*

Hámatal, the wife of king Josiah. 2 Kings xxiii. 31.

Hanámeel, the son of Shellum, and kinsman of Jeremiah, who sold a field to the prophet which he had at Anathoth. Jer. xxxii. 9.

Hanáni, father to the prophet Jehu. 1 Kings xvi. 7.

Hanáni, the name also of a prophet mentioned in 2 Chron. xvi. 7.

Hananiab, the son of Azur, the name of a false prophet mentioned in Jeremiah (xviii.)

Hanáthon, a town in the tribe of Zebulun.

Hannah, the wife of Elkanah, and mother of Samuel.

Hanniel, the son of Ephod, of the tribe of Manasseh. Numb. xxxiv. 23.

Hanun, the son of Nabush, King of the Ammonites, who, by the advice of evil counsellors, insulted David's ambassadors, in the manner related in 2 Sam. x.

Hávilab, the son of Cush (Gen. x. 7.) according to Bochart, peopled that part of Arabia the Happy where the Tigris and Euphrates unite, in order to discharge themselves together into the Persian gulf.—The name also of the son of Joktan (Gen. x. 29.) who probably peopled Colchis, and the country which is encompassed by the river Pison. Gen. ii. 11.

Hazáel, the prime minister of Benhadad, king of Syria, and his successor in the kingdom. 2 Kings viii. He was the cause of much calamity to the Jews, as the prophet Elijah foretold. 2 Kings xii.

Házirim, the ancient habitation of the Avims, before they were driven away by the Caphtorims. Deut. ii. 23.

Hazereth,

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Házeroth, a place where the Hebrews encamped in their journey thro' the Wilderness. Numb. xi. 39.

Házazon-Tamar. This is the same as Engedi, upon the western coast of the Dead Sea. Gen. xiv. 7.

Házziel, the son of Shimei, a Levite and a singer. 1 Chr. xxiii. 9.

Hebron, or *Chebron*, one of the most ancient cities of the world, situated upon an eminence twenty miles southward from Jerusalem, and twenty miles north from Beersheba. Gen. xxiii.

Heldai, one of those who furnished Zechariah with gold and silver to make crowns for Joshua, the son of Josedeck. Zac. vi. 10, 11.

Heliodorus, prime minister to Seleucus Philopater, King of Syria, who being sent by his master to carry off the riches of the temple at Jerusalem, was hindered from executing his wicked design by the divine interposition. See 2 Mac. iii.

Hepher, the father of Zelophehad, and head of the family of the Hephherites. Numb. xxviii. 32.

Hépbzibab, the mother of Manasseh, King of Judah. 2 Kings xxi. 1.

Heresy, (Gr. *sect* and *choice*) is generally used in a bad sense, for an opinion of private men, different from that of the Catholic and orthodox church.

Hermes, who is spoken of in St. Paul's Epistle to the Romans (xvi. 14.) is generally supposed the same with the celebrated *Hermas*, whose books entitled the Shepherd have come down to us, and been placed by some among the canonical scriptures.

Hermes, whom St. Paul salutes in the same place, was by the Greeks supposed to be one of the seventy disciples, and made bishop of Dalmatia.

Hapbraráim, a city of the tribe of Issachar. Josh. xix. 19.

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Harbonah, Ahasuerus's eunuch, who was appointed to see Haman executed.

Hárodite, from Harod, a well or fountain in the great plain, at the foot of mount Gilbon. Judg. iv. 1.

Hárosheth, of the Gentiles, a city situated upon the lake Lemechon. Judg. iv. 2.

Háruphite. Shephatiah, one of David's brave officers, was surnamed Haruphite. 1 Chron. xii. 5.

Hafádiab, the son of Zerubbabel. 1 Chr. iii. 20.

Hafábiah, the son of Amaziah, the Levite.

Háshbadana, the Levite, who was at Ezra's left hand, while he read the law. Neh. viii. 4.

Háshubab, the son of Zerubbabel. 1 Chr. iii. 20.

Háffenaah. The sons of Haffenaah, after their return from Babylon, erected the gate which was surnamed the fifth gate at Jerusalem. Neh. iii. 3.

Harmógenes, one whom St. Paul mentions in his 2d Epistle to Timothy (i. 15.) among those who had deserted him.

Hermón, a high mountain, which was the northern boundary of the land of Palestine beyond Jordan.

Heróadians, a sect among the Jews, who following the sentiments of Herod the Great, maintained, that the dominion of the Romans over the Jews was just and lawful, and that in their present circumstances they might with a good conscience comply with many of the heathen modes and usages.

Heródias, the daughter of Aristobulus and Berenice, sister to King Agrippa, and grand-daughter to Herod the Great. She was first married to her uncle Herod Philip, but afterwards, at the request of Herod Antipas, Philip's brother, she deserted her former husband, and married his

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- his brother.—St. John's censure of this unlawful marriage lost him his head. *See* Matt. xiv.
- Herédion*, St. Paul's cousin. Rom. xvi. 11.
- Heshbon*, a celebrated city beyond Jordan, given to the tribe of Reuben. Josh. xiii. 17.
- Heth*, the father of the Hittites, and the eldest son of Canaan. Gen. x. 15.
- Hezekiab*, King of Judah, and son of Ahaz and Abi. He was a wise and pious prince, who extirpated idolatry, and restored the worship of the true God throughout the whole land of Judea. He died in the year of the world 3306.
- Héxrai*, one of the valiant men in David's army. 2 Sam. xxiii. 35.
- Hiddekel*, the name of one of the four rivers, the source whereof was in Paradise. It is generally allowed to be the same with the Tigris.
- Hierápolis*, a city in Phrygia in the neighbourhood of Colosse and Laodicea. Col. iv. 13.
- Hierónymus*, mentioned in the 2d of Macc. xii. 2. as one of those who would have broke the treaty of Antiochus Eupator with the Jews.
- Hilkiah*, the father of Jeremiah, and the name of several others mentioned in scripture.
- Hilhel*, the father of Abdon, judge of Israel. Judg. xii. 13.
- Hin*, the name of a liquid measure, being the sixth part of an ephah.
- Hiram*, King of Syria, in league with David and his son Solomon, during both their reigns. 2 Sam. v. 1 Kings v.
- Hiram*, was the name also of a famous artificer in all sorts of works in brass and copper. 2 Chron. ii.
- Hircánu* *John*, the son of Simon Maccabæus, was after the death of his father acknowledged prince and high-priest of his nation. He made a peace with Antiochus Sidetes, conquered the

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the Samaritans, and obliged them to submit to circumcision, and other Jewish ceremonies; and after having governed the Jewish commonwealth for twenty-nine years, died in the year of the world 3898.

Hivites, a people descended from Canaan. Gen. x. 17.

Hodóviab, of the tribe of Manasseh, was distinguished for his valour. 1 Chr. iii. 24.

Holosernes, Lieutenant-general of the armies of Nebuchadnezzar, King of Assyria. See the account of his actions and death in the book of Judith.

Homer, was a measure of capacity among the Jews, containing nearly six pints.

Hophni and *Phinebas*, sons of Eli the high-priest, whose wicked and detestable actions moved the Lord to reject the house of Eli from serving before him any more. 1 Sam. ii.

Hophni and Phinebas were slain in a battle with the Philistines, and the ark of the covenant taken; at which news old Eli fell backwards from his seat, and broke his neck. See *Eli*.

Hophrab, King of Egypt, the same with Apries. He lived in the time of Zedekian, King of Judah.

Horam, King of Gezer. Josh. x. 13.

Horeb, a mountain in Arabia Petrea, very near mount Sinai, so that they seem to be two hills belonging to the same mountain. At Horeb God appeared to Moses in the burning-bush. Exod. iii. 1, &c.

Horites, an antient people, who at the beginning dwelt in the mountain of Seir, beyond Jordan. Gen. xiv. 6.

Horonáim, a town of the Moabites. Isa. xv. 5.

Hosáanna, (Heb. *save I beseech thee*) a form of benediction made use of by the Jews. Mat. xxi.

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Hósea, the son of Beerí, the first of the lesser prophets.

Hósea, or *Hoshea*, the last King of Israel. He was the son of Elah, and having conspired against Pekah, King of Israel, he killed him in the year of the world 3265, and made himself master of his dominions. — In this King's reign, Salmenezer, King of Assyria, laid siege to Samaria, took it, and reduced it to a heap of ruins, removed all the Israelites of the ten tribes remaining in the country beyond the Euphrates, and sent Cuthæans in their room, who are still to this day known by the name of Samaritans. Hof. xiii. 6. and Mic. i. 6.

Hukok, a city of Asher. 1 Chr. vi. 75.

Huldah, a prophetess, the wife of Shallum, was consulted by Josiah concerning the book of the law which had been found in the treasury of the Temple. 2 Kings xxii. 14.

Huphim, or *Hupham*, the son of Benjamin, head of the family of the Huphamites. Numb. xxvi. 39.

Hushai, a friend of David's, who during the rebellion of Absalom remained with that prince, and was of eminent service to David, by divulging the counsels of Absalom. 2 Sam. xvi.

Hymenæus, was probably a citizen of Ephesus, who being converted by some of the sermons of St. Paul, fell afterwards into the heresy of those who denied the resurrection of the flesh, and said it was already accomplished. 2 Tim. ii. 17.

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J'ALAM, the son of Esau and Aholibamah.
Gen. xxxvi. 5.

Jaazaniah, the son of Shaphan, the chief of those idolatrous Israelites who were shewn to Ezekiel in a vision. Ezek. viii. 11.

Jabal, the son of Lamech and Adah, was the father of such as dwell under tents, and of shepherds. Gen. iv. 20.

Jabbok, a brook on the other side Jordan, near which the patriarch Jacob wrestled with the angel. Gen. xxxii. 22.

Jabish, or **Jabish-Gilead**, a city in the half tribe of Manasseh, beyond Jordan.

Jabin, King of Hazor, in the northern part of the land of Canaan, whom Joshua defeated, killed, and took his city. Josh. xi.—The name also of another King of Hazor, who after having oppressed the Israelites for twenty years, was at last delivered into the hands of Deborah the prophetess.

Jabneel, a town upon the frontiers of Naphtali. Josh. xix. 33.

Jachin, the fifth son of Simeon, and father of the Jachinites. Numb. xxvi. 12.

Jacob, the son of Isaac and Rebekah, and the father of the twelve patriarchs.

Jadan, the son of Nebo. Ezra x. 43.

Jabazab, the same with Jahaz, a city beyond Jordan, given to the tribe of Reuben. Numb. xxi.

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Jabaxiab, the son of Tekoah. Ezra x. 15.

Jabáziel, one of those brave men who deserted Saul's party to join David's.

Jabel or *Jael*, the wife of Heber the Kenite, killed Sisera, the general of the Canaanitish army. Judg. iv. 17.

Jábleel, the third son of Zebulun, head of the family of Jahleelites. Numb. xxvi. 26.

Jair or *Jairus*, chief of the synagogue at Capernaum, whose daughter our saviour restored to life. See Matt. ix.

James, the *greater* or *elder*, to distinguish him from James the younger, was brother to St. John the evangelist, and son to Zebedee and Salome. —He was a faithful disciple and follower of our saviour, and, after his death, suffered martyrdom by order of Herod-Agrippa, who had him seized and executed at Jerusalem, in the year of Christ, 44.

James, the *less*, called the brother of our Lord, was son of Cleopas, otherwise called Alpheus, and Mary, sister to the blessed virgin. He was surnamed *the just*, for the admirable holiness and purity of his life. He was constituted bishop of Jerusalem, at which place he suffered martyrdom, during the celebration of the feast of the passover.

Jannes and *Jambres*, two famous magicians, who (as St. Paul says) resisted Moses while he was in Egypt. 2 Tim. iii. 8.

Jábonah, a city in the tribe of Ephraim, upon the frontiers of the half tribe of Manasseh. Josh. xvi. 6.

Japbeth, the son of Noah, whose descendants peopled all Europe, and the isles in the Mediterranean Sea.—He was well known, by profane authors by the name of Japetus.—The poets

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poets make him the father of heaven and earth.

Jáphia, a city of Zebulun. Josh. xix. 12.

Jar or *Jear*, an Hebrew month which answers to our April. It was the eighth of the civil, and second of the sacred year.

Jashóbeam, the Hachmonite, a captain over thirty men in David's army. 1 Chr. xi. 11.

Jasen, high-priest of the Jews, and brother to Onias III. whom he divested of that dignity, by purchasing it of Antiochus Epiphanes with a sum of money.

Jason, St. Paul's kinsman and host in Thessalonica. Rom. xvi. 21.

Jasper, a precious stone of a bright beautiful green colour, sometimes clouded with white.—It was the third stone in the fourth row of the precious stones on the high-priest's breast-plate.

Jathniel, the son of Meshelemiah, one of the porters of the temple. 1 Chr. xxvi. 2.

Javan, the fourth son of Japheth, and father of the Ionians.

Ibzan, of the tribe of Judah; and eighth judge of Israel. Judg. xii.

Icbabod, the son of Phinebas, and grandson of Eli the priest. 1 Sam. iv.

Iconium, at present *Cogni*, formerly the capital city of Lycaonia, in Asia Minor. Acts xiii.

I'dalah, a city in the tribe of Zebulun. Josh. xix. 15.

Idumæa or *Edom*, a province of Arabia, which derives its name from Edom or Esau, who there fixed his habitation.—During the Babylonish captivity, they fell upon the territories which lay to the south of Judah, and advanced as far as Hebron. Hence that tract of land, which they inhabited, retained the name of Idumæa in our saviour's time. Mark iii. 8.

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Jebus, the son of Canaan, and father of the Jebusites. Gen. x. 16.

Jecamiah, the son of Jeconiah, of the royal family of Judah. 1 Chr. iii. 18.

Jecholiah, the wife of Amaziah, king of Judah, and mother of Azariah. 2 Kings xv. 2.

Jediael, one of the brave men in David's army, who abandoned Saul's army and embraced that of this prince.

Jedidah, daughter of Adaiah, and mother of Josiah king of Judah.

Jedutbun, a Levite of Merari's family, and one of the four great masters of music belonging to the temple of Jerusalem. 1 Chr. xvi.

Jézer, the son of Gilead, chief of the family of the Zeezerites.

Jebenekel, one of the four and twenty families of the priests. 1 Chr. xxiv. 16.

Jehoahaz, otherwise *Shallum*, the son of Josiah, king of Judah. Jer. xxii. 11. He succeeded his father in the kingdom, but reigned only three months.

Jehoiachin, otherwise called *Conian* and *Jeconiah*, the son of Jehoiakim, king of Judah; he ascended the throne of his father, but reigned alone only for three months.

Jehoiada, the successor of Azariah in the high-priesthood.

Jehoiakim or *Eliakim*, the brother and successor of Jehoahaz, king of Judah. He was raised to the throne by Pharaoh Necho, king of Egypt, in the year of the world 3395.—He was, according to the prophet Jeremiah, (xxii. 13.) a most unjust and wicked prince.

Jehoiarib, head of the first family of the priests established by David. 1 Chr. xxiv. 7.

Jehoram, the son and successor of Jehosaphat, king of Judah. 2 Chr. xxi.

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Jehōshaphat, king of Judah, and son of Aſa, who alſo was king of Judah. He aſcended the throne in the year 3090, and reigned twenty-five years.—He was a pious prince, but did not exert his influence in the extirpation of idolatry. 2 Chr. xv.

Jehōſheba, the wife of Jehoiada the high-prieſt, who reſcued Joaſh out of the hands of Athaliah.

Jehōvab, (*he who ſubſiſts of himſelf, and gives being to others*) the incommunicative name of the ſelf-exiſtent deity.

Jehōzabad, one of the murderers of king Joaſh. 2 Kings xii. 21.

Jehu, a prophet ſent to Baasha, king of Iſrael, and ſlain by order of that prince. 1 Kings xvi. 7.

Jehu, the ſon of Jehoſhaphat, and grandſon of Nimſhi, was appointed by God to reign over Iſrael, and to revenge the ſins committed by the houſe of Ahab.—He was anointed king in the year 3120, and reigned eight and twenty years. 2 Kings ix.

Jephthah, judge of Iſrael, and ſucceſſor to Jair in the government of the people. He conquered the Ammorites, and ravaged their country. In the battle he fought with them, Jephthah made a vow to the Lord, that, if he were ſucceſſful againſt the Ammorites, he would offer up for a burnt-offering whatever ſhould firſt come out of his houſe to meet him. His daughter was the unhappy victim; the ſcripture expreſſly declaring, he did unto her according to his vow, tho' others maintain, ſhe was only devoted to a ſtate of celibacy, which was eſteemed a great miſfortune among the Jews.

Jeremiah, the ſon of Hilkiab, of the prieſts race, was appointed to the prophet's office from his mother's

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mother's womb, nay even before his birth. (Jer. i. 1.) He began to prophecy in the fourteenth year of his age, and thirteenth of king Josiah's reign, to the year of the world 3575; and he continued prophesying till after the destruction of Jerusalem by the Chaldees. The time and manner of his death are not known.

Jéricho, a city in the tribe of Benjamin, about seven leagues from Jericho, and two from Jordan.—Moses calls it the city of palm-trees, by reason of the great number of these trees growing in the plain of Jericho.—See the remarkable manner in which this city was taken, in Josh. vi.

Jérimoth, the name of several persons mentioned in scripture.

Jeroboam, the son of Nebat, and first king of Israel. He was a very wicked prince, and his name is often mentioned in scripture with detestation.—Jeroboam died after a reign of two and twenty years, and Nadab his son succeeded to the throne. 1 Kings xiv. 20.

Jeroboam, the second of that name, was the son of Jehoash, king of Israel, succeeded his father in the year of the world 3179, and reigned one and forty years.—He did evil in the sight of the Lord, following the example of Jeroboam the son of Nebat.

Jerub-baal, the surname of Gideon.

Jéruel, a wilderness of that name, mentioned in 2 Chr. xx. 16.

Jerusalem, (Heb. *the possession and inheritance of peace*) anciently called Jebus, was taken by David, and made the metropolis of the whole kingdom; and in this city was placed the temple. David embellished and considerably augmented Jerusalem; but Solomon added so many great and magnificent works, that he made it one of the

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the most beautiful cities in the East. Titus laid siege to this city, carried and burnt it, and reduced it to a wilderness, in the year of Christ 70; according to our Saviour's remarkable prophecy concerning it.

Jerúsha, the mother of Jotham. 2 Kings xv.

Jeshaiab, the son of Jeduthun. 1 Chr. xxv.

Jeshanab, a city in the tribe of Ephraim. 2 Chr. xiii.

Jesharelab, the seventh of the four and twenty families of the Levites. 1 Chr. xxv. 14.

Jeshébeab, chief of the fourteenth family of priests, who were in waiting at the temple. 1 Chr. xxiv.

Jeshimon, a city belonging to the tribe of Reuben. 1 Sam. xxiii.

Jesse, the son of Obed, and father of David. 1 Chr. ii. 15. Matt. i. 5.

Jesui, the third son of Asher, head of the family of the Jesuites. Numb. xxvi. 44.

Jesus, i. e. *Saviour*, the name of Christ, so called because he came to save his people from their sins. Luke i.

Jesus, *Jeshua*, or *Joshua*, the son of Jozedech, was the high-priest of the Jews after they returned from the Babylonish captivity. Ezra v. 2.

Jesus, the son of Sirach, author of the book of Ecclesiasticus.

Jethro, priest or prince of Midian, and father-in-law of Moses. Exod. iii.

Jezaniab, the son of Hoshcaiah, one of the principal persons who persuaded the Israelites that were in Judea to go into Egypt contrary to the advice of Jeremiah.

Jézebel, the daughter of Ethbaal, king of the Zidonians, and wife to Ahab king of Israel. 1 Kings xvi. 31. She was a very wicked princess, and introduced much idolatry into the

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land of Samaria. She was slain by order of Jehu. See 1 Kings xxi.

Jezraiah, intendant or chief of the fingers belonging to the temple in the time of Nehemiah.

Jézreel, a celebrated city situated in a valley of that name, in the half tribe of Manasseh. Josh. xix.

Igdaliah, the man of God, who had the care of the wine cellars belonging to the temple. Jer. xxxv. iv.

Ije-A'barim, one of the encampments of the Israelites in the land of Moab, after their departure out of Egypt. Numb. xxi. 11.

Illyricum, a province lying to the north-west of Macedonia, along the eastern coast of the Adriatic gulf. Rom. xv. 19.

Joab, the son of Zeruiah, David's sister, and brother to Abishai and Asahel. He was one of the most valiant men and greatest generals in David's army, though of an imperious and revengeful nature. He killed Abner and Amaza, and conspired with Adonijah to raise him to the throne of his father David. Joab was slain by the order of king Solomon, as David his father commanded. 1 Kings ii. 5, 6.

Jóakim, is said to be the husband of Anna, and father of the virgin Mary.

Joánna, the wife of Chuza, Herod's steward, was one of those women, who, having been cured by our saviour, followed him in his travels, and assisted with their fortunes. Luke viii. 3.

Joash, the son of Ahaziah, king of Judah. He was rescued by Jehoiada the high-priest from the slaughter Athaliah made of the royal family, and proclaimed king when he was only seven years old. During the life of Jehoiada, Joash acted like a wise prince, but when he lost that faithful counsellor, he followed the advice
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of evil men, and came to an unfortunate end, being killed in his bed by his own servants, in the year 3166. 2 Kings xii.

Joash, king of Israel, the son and successor of Jehoahaz. He was declared king in his father's life-time, and reigned sixteen years. He did evil in the sight of the Lord, and followed the example of Jeroboam the son of Nebat. 2 Chron. xxv.

Jazar, successor to Matthias, was high-priest of the Jews in the year Jesus Christ was born, and was four years afterwards deposed by Archelaus.

Job, celebrated for his patience, and the constancy of his piety, dwelt in the land of Uz or amongst the Anshites, in East Edom, not far from Bozra. The original of this holy man, and the time wherein he lived, are matters of conjecture; and cannot be clearly known; many suppose him to have been contemporary with Moses.

Jochabed, the wife of Amram, and mother of Miriam, Moses, and Aaron.

Joel, the son of Pethuel, the second of the twelve lesser prophets, was, it is said, of the tribe of Reuben, and city of Beth-horon.—The name also of many others mentioned in scripture.

Jóelab, the son of Jeroham, was one who espoused David's party in the time of his disgrace. 1 Chr. xii. 6.

Joezer, one of the gallant officers in David's army. 1 Chr. xii. 6.

Joánan, the son of Azariah, and high-priest of the Jews. 1 Chr. vi. Some suppose him to be the same with Jehoiada.

John, (Heb. *gentle, agreeable*, or the *grace of God*, or *agreeable to God*) the *Baptist*, the forerunner of our Lord Jesus Christ, and son of Zachariah
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and Elizabeth, was born about six months before our Saviour. His birth was proclaimed by the Angel Gabriel. See Luke i. 14, &c. John was so greatly esteemed for the virtue and piety of his life, that many of the Jews took him for the Messiah. Luke iii. 15. His severe reproof of Herod Antipas's incestuous marriage cost him his life. See the article *Herodias*.

John the Evangelist, was a native of Bethsaida in Galilee, and son of Zebedee and Salome; and by profession a fisherman. Mat. iv. 21.—Our Saviour had a remarkable affection and tenderness for this Apostle, and he is generally styled, *the disciple whom Jesus loved*.—After the death of Christ, St. John preached the gospel in Asia, and resided chiefly at Ephesus, from whence, by order of Domitian, (who had declared war against the church in the fifteenth year of his reign) he was brought to Rome, where he was plunged into boiling oil, and came out without being any way affected by it. He was afterwards banished to the isle of Patmos in the *Ægean* sea, where he wrote his revelations. After the death of Domitian, he returned to Ephesus, and lived to a very great age, being near a hundred when he died.

Jékdeam, a city in the tribe of Judah. Josh. xv. 38.

Jékmoam, a city of Ephraim.

Jokshan, the son of Abraham and Keturah. Gen. xxv. 2.

Jemtheel, the name which Amaziah gave to Selah, when he defeated the Edomites in the valley of Salt. The vulgate translate *Selab rock*, from the top whereof Amaziah is supposed to throw the ten thousand Edomites taken in battle.

Jónadab, the son of Shimeah, David's nephew, who advised Ammon to ravish his sister Zamar. 2 Sam. 13.

Jónadab,

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Jonadab, the son of Rachab, the father of the Rachabites.—See *Rachab*.

Jonah, the son of Amittai, the fifth of the lesser prophets, was a Galilean and a native of Gath-thephar. He was appointed by God to proclaim the destruction of the city Nineveh.—The prophet was unwilling to go but resolved to flee to Tarsus in Cilicia. To this purpose, he embarked at Joppa; but the Lord having sent a violent tempest, the ship was in danger of being sunk; Jonah was at his own request thrown over-board, as knowing himself to be the cause of their present danger. A large fish received him, in whose belly he continued three days and three nights. He cried unto the Lord, the Lord heard him, and commanded the fish to return him and cast him upon the shore.

After this, the word of the Lord came to Jonah a second time, and directed him to go to Nineveh; he went, and at his preaching the city repented. Jonah, disappointed that his predictions were not fulfilled, retired (according to Epiphanius) to the city of Tyre, where he dwelt till his death, and was buried in the cave of Conezæus, judge of Israel.

Jónathan, the son of Saul, and a most faithful friend of David's in all his misfortunes.—He was slain, together with his father, on mount Gilboa, in a battle with the Philistines.—David most pathetically laments his death, in a funeral song he composed to their honour. See 2 Sam. i.

Jónathan is the name of several others mentioned in scripture, particularly of Jonathan the son of Mattathias, whose gallant exploits are enumerated in 1 Macc. ii, &c.

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Joppa, a sea-port town in Palestine, lying south of Cefarea, and antiently the only port to Jerusalem. 2 Chron. ii.

Joram or *Jeboram*, the son and successor of Ahab, king of Israel.—He followed the evil example of Jeroboam the son of Nebat, and continued to pay impious worship to the golden calves.—Joram was slain by Jehu, in the twelfth year of his reign, and in the year of the world 3120.

Jordan, a river of great note in the sacred writing, having its source in mount Libanus, from whence it runs through the country of Palestine for about 150 miles, and discharges itself into the Dead Sea. The ordinary channel of this river is not now above twenty yards in breadth.—Some derive its name from *Jor* a spring, and *Dan* a small town near the source of this river.

Joseph, (*added to*) the son of Jacob and Rachael. He was hated by his brethren, sold by them as a slave to some Midianitish merchants, carried into Egypt, where he became a great man, and was the saviour of his father and family in a dreadful famine which afflicted that part of the world.—See his history in the 38th, and the following chapters of Genesis.

Joseph, the son of Jacob and grandson of Matthan, the husband of the virgin Mary, and supposed father of Jesus Christ. Matt. i, 19.

Joseph of *Arimathea*, he was a member of the Jewish Sanhedrim, and privately a disciple of Jesus Christ. John xix, 38. After our saviour was dead, he desired the body of Jesus from Pilate, and buried it after an honourable manner in a sepulchre newly made in his own garden. See Matt. xxvii, 60.

Joses or *Joseph*, the son of Mary Cleopas, was brother

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brother to James the less, and a near relation of our Lord Jesus after the flesh. Mark xv, 40.

Joshua, (Heb. *Saviour*) the son of Nun, of the tribe of Ephraim. He devoted himself to the service of Moses during the life of that holy man, and after his death he took upon him the command of the Israelites, was peculiarly favoured by God, and performed many great and heroic actions.—The book, which bears the name of Joshua, is generally agreed to be wrote by this great man.

Josiah, the son of Amon king of Judah, and Jedidah the daughter of Adaiah of Bosath. 2 Kings xxii, 1, &c. He began to reign when he was eight years of age, in the year of the world 5363. He acted like a wise and pious prince, establishing the true worship, and extirpating all kinds of idolatry throughout the whole land of Judea. 2 Chr. xxxiv, 1, &c.

Jotbathab, an encampment of the Israelites between Hor-hagidgad and Ebronah. Numb. xxxiii, 34.

Jotham or *Joatham*, Sideon's youngest son, who escaped the slaughter of Abimelech.

Jotham, the son and successor of Uzziah king of Judah. He began to reign during the life of his father, who was rendered incapable through a violent leprosy. The scripture says, he did that which was right in the sight of the Lord, and imitated the piety of his father Uzziah. 2 Chr. xxvii.

Irijah, arrested the prophet Jeremiah as he was going from Jerusalem in order to retire to Araith, and carried him to Zedekiah, who delivered him to the great men of his court with orders to put him in prison. These let him down into a well full of mud, where he must have died very soon, if Ebedmelech (with the

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king's permission) had not taken him out. Jer. xxxvii, 13.

I'rpeel, a city in the tribe of Benjamin. Josh. xviii, 27.

Isaac, (Heb. *Laughter*) the son of Abraham and Sarah, and father of Jacob. Gen. xviii.

Isaiab, the son of Amos, the first of the four greater prophets, was, as it is said, of the royal family; his father Amos being son to king Joash, and brother to Amaziah king of Judah.—He was fixed upon by the Lord from his mother's womb for the prophetic office. Isa. i. —The great and principal object of Isaiab's prophecies is the captivity of Babylon, the return of the Jews from this captivity, and the reign of the Messiah, his prophecies of whom are so frequent and express, that he is generally stiled, the Evangelical Prophet.

Ibbibénob, of the race of the giants, whose spear weighed three hundred shekels, being upon the point of killing David, was himself killed by Abishai the son of Zeruiah. 2 Sam. xxi.

Ishbo/beth, the son of Saul, and his successor in the kingdom. He reigned only two years, for at the death of Abner, his whole party was thrown into confusion, and himself slain by two captains of his own troops. 2 Sam. ii.

Ishmael, (Heb. *the Lord hath bearkened*) the son of Abraham and Hagar. At the birth of Isaac, Hagar and her son Ishmael were driven out of the house of Abraham by the desire of Sarah, and they dwelt in the wilderness of Paran. Ishmael married an Egyptian woman, and became the father of a numerous posterity. See Gen. xxv.

Ishmaiah, the son of Obadiah, chief of the tribe of Zebulun in David's time. 1 Chr. xxvii, 19.

Ismachiah, was probably a Priest or Levite in the time of Hezekiah. 2 Chr. xxxi, 13.

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Israel, (Heb. *the conqueror of God*, or a prince of God) the name given by the angel to Jacob when he wrestled with him all night at Penueel. Gen. xxxii, 24.—By Israel in scripture is sometimes meant Jacob, sometimes his whole progeny, as well as the kingdom of Israel distinct from the tribe of Judah.

Issachar, (Heb. *an hire*) the fifth son of Jacob and Leah.

Ithamar, Aaron's fourth son.—It does not appear that he ever arrived at the dignity of high-priesthood.

Ithream, the son of David and Eglah. 1 Chr. iii, 3.

Ithiel, the son of Jesaiah, of the tribe of Benjamin. Neh. xi, 7.

Ittai or *Ithai*, the son of Riba, and a most faithful servant of David's. 2 Sam. xv, 19.

Ituræa, a province of Syria beyond Jordan, to the east of Batanea and south of Trachonites.

Jubilee, or year of Jubilee, was the fiftieth year, which fell out after seven weeks of years. It was a year of universal joy and festivity among the Jews; none either sowed or reaped, all estates reverted to their first owners, and all the Hebrew slaves were set free. See Lev. xxv.

Judas or *Judab*, the fourth son of Jacob and Leah.—The tribe of Judah was the most numerous of any of the tribes, and its inheritance in the most fertile part of the land of Palestine. The regal power was not to depart out of this tribe until Shiloh came, which time was remarkably fulfilled by our Saviour's coming into the world.

Judas Maccabæus, the son of Mattathias, and his successor in the charge of Captain of the people, during the persecution of Antiochus Epiphanes. 1 Mac. iii, 1.—He performed many

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most heroic and glorious actions, and at last fell nobly in the field of battle, in an engagement with the Syrian army commanded by Bacchides, Demetrius's general.

Judas Iscariot, or *Judas the traitor*, who for thirty pieces of silver, (which is about three pounds fifteen shillings of our money) betrayed his Lord and Master into the hands of his enemies. But repenting afterwards of this base and ungrateful action, he returned the money, went, and hanged himself.

Judas or *Jude*, surnamed Thaddeus or Libbeus, and the Zealot, and is sometimes called our Lord's brother, he being brother to James the less, who was son (as is supposed) to Mary the sister of the blessed virgin.—No particulars of this holy man's life are known with certainty.

Judæa, a province of Asia, called antiently the land of Canaan and Palestine, afterwards the land of Promise, the land of Israel, and at last the land of Judea. It was not named thus 'till after the Jews returned from the Babylonish captivity, the tribe of Judah being then the principal and almost the only one of consequence, the people were stiled *Jews* and the land *Judea*.

Judges, the name of the supreme magistrates who governed the Israelites from Joshua to the time of Saul.—The names and actions of these Judges are related in the book which bears their name.

Judith, of the tribe of Reuben, daughter of Mirari and the widow of Manasseh, is celebrated for the deliverance of Bethulia by killing Holofernes. See *the apocryphal book which bears her name*.

Julius, the centurion into whose hands St. Paul was committed in order to be conveyed to Rome, whither he had appealed. See Acts xxvii.

Júnia

K E D

Junia, saluted together with Andronius by St. Paul in his epistle to the Romans, ch. xvi, v. 7.

—The Greeks suppose them to be husband and wife.

Jupiter, the supreme God of the antient Pagans.

—When St. Paul and Barnabas were at Lystra, the inhabitants concluded, from the miracles they performed, that they were Gods; supposing Paul to be Mercury, by reason of his eloquence, and Barnabas Jupiter, probably on account of his good mien. Acts xiv, 11, 12.

Juttah, a city of Judah. Josh. xv, 35.

Izhar or *Izhar*, the son of Kohath, and father of the Izharites. Numb. iii, xix.



K.

K'ABZEEL, a city belonging to the tribe of Judah. Josh. xv, 21.

Kadesh, *Kadesh-Barnea*, or *En-Mishpat*, a city celebrated for several events. Numb. xx, 1. xxvii, 14. xii, 22.—It was given to the tribe of Judah, and was situated about eight leagues from Hebron, to the south.

Kadmonites, antient inhabitants of the land of Canaan.

Katkaa, a town upon the confines of the tribe of Judah southward. Josh. xv, 3.

Kedar, the son of Ishmael and father of the Kedarinians.

Kedemab, Ishmael's youngest son. Gen. xxv, 15.

Kedemoth, a town in the tribe of Reuben, eastward of the brook Arnon. Josh, xiii, 18.

Kebelathab,

K I S

Kebelâthab, an encampment of the Israelites in the wilderness.

Keilah, a town in the tribe of Judah. Josh. xv, 44.

Kelatab or *Kelaiab*, a Levite. Ezra x, 23.

Kémuel, the third son of Nahor. Gen. xxii, 21.

Kenites, people who dwelt westward of the Dead Sea, and extended themselves pretty far into Arabia Petræa. Judg. i, 16.

Kenizzites, an antient people of Canaan, whose land God promised to the descendants of Abraham. Gen. xv, 19.

Ketûrab, Abraham's second wife, by whom he had six sons. Gen. xxv.

Kézia, the name of the second daughter whom Job had after his misfortunes. Job xlii, 14.

Kibboth-Hattâavab, the graves of lust, one of the encampments of the Israelites in the wilderness. Numb. xi, 34.

Kidron. The brook Kidron runs in the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the mount of Olives. 1 Kings xv.

Kir-Heres, the same with Rabbath-Moab, otherwise called Aer the capital of Moab.

Kirjath, a word which signifies a city, whence it is that we so often meet with it in the names of places in Palestine.

Kirjathâim, a town beyond Jordan, ten miles from Medaba westward. Josh. xiii, 19.

Kirjath-jearim, or *Baalab*, a city of Judah. Josh. xv, 9.

Kirjath-sannab, a city in the tribe of Judah. Josh. xv, 49.

Kish, the son of Abiel and father of Saul. 1 Sam. ix, 1.

Kishion, of the tribe of Issachar, was yielded to the Levites of Gershom's family. Josh. xix, 20.

Kishon, a brook which has its source in the valley of Jezreel.

Kitblish,

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Kitblish, a town belonging to the tribe of Judah.

Josh. xv, 40.

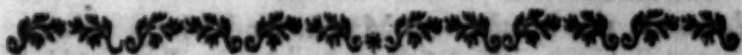
Kittim, the son of Javan and grandson of Noah.

Gen. x, 4.

Korah, the son of Izhar, and grandson of Levi.

Korah, being dissatisfied with the rank he held as a Levite, and envying the authority of Moses and Aaron, formed a party against him, wherein he engaged Dathan, Abiram, and On, with two hundred of the principal Levites. For which impiety, the Lord caused the earth to open and swallow them up alive. See Numb. xvi.

Kushaiah or *Kisbi*, the son of Abdi and father of Ethan. 1 Chr. xv, 17.



L.

L^AADAH, of the tribe of Judah, was the son of Shelah and father to Marishah.

Láadan, the son of Gerthom. 1 Chr. xxiii, 9.

Laban, the son of Bethuel, grandson of Nahor, brother to Rebekah, and father to Rachael and Leah. Gen. xxviii, 3.

Lacedæmon, otherwise called Sparta, a celebrated city in Peloponnesus, whose inhabitants were formerly no less celebrated for their eminent virtues and purity of manners, than for their warlike exploits. 1 Macc. xii.

Lachish, a city southward of the tribe of Judah. Josh. x, 23.

Lahmas, a town in the tribe of Judah. Josh. xv, 40.

Lamech,

L E H

Lamech, the son of Methuselah and father of Noah.
Gen. v, 25.

Lamentations, a mournful poem composed by Jeremiah upon the destruction of Jerusalem by Nebuchadnezzar.

Laodicæa, a city in Phrygia, upon the river Lycus near Colosse.—When St. Paul wrote to the Colossians, he desires them when they had read his epistle, to send it to the Laodiceans; since the same, pernicious errors (to guard them against which this epistle was wrote) had crept into both churches. Coloss. iv, 10.

Lápidoth, the husband of Deborah the prophetess.
Judg. iv, 4.

*Lásthene*s, prince of Crete, who assisted Demetrius Nicator in the recovery of his throne. 1 Macc. x.

Lázarus, the brother of Martha and Mary, whom our Saviour raised from the dead after he had been four days in the grave. John xi.

Lázarus. See the parable of Dives and Lazarus, in Luke xvi, 19, &c.

Leab, the wife of Jacob and eldest daughter of Laban, whom her father introduced into Jacob's chamber, and put to bed with him instead of Rachael on his wedding-night. Gen. xxix.

Lébaath, a town in the tribe of Judah. Josh. xv, 32.

Lébonah, a place mentioned in Judges xxi, 19, which Mr. Maundrel supposes to be a place Chan-Leban four leagues from Sichem southward, and two leagues from Bethel.

Légion, in the Roman military was a body of foot which consisted of ten cohorts or six thousand men. Mark v, 9.

Lébabim, the third son of Mizraim, who probably peopled Lybia in Africa.

Léuschim,

L I N

Létushim, the second son of Dedan, the grandson of Abraham and Keturah. Gen. xxv, 3.

Levi, the third son of Jacob and Leah, whose tribe was chosen for the service of the temple and exercise of the priesthood, and had many communities and privileges conferred on them.

Leviathan, (Heb. *a large fish*) is generally understood of the whale, though Bochart and other learned men suppose, that by Leviathan is meant the crocodile. See Job's admirable description of it in chap. xli.

Leviticus, a canonical book of the Old Testament, being the third book of the Pentateuch of Moses; thus called because it contains principally the laws and regulations relating to the priests, the Levites and sacrifices; for which reason the Hebrews call it the *priests law*.

Libanus or *Lebanon*, a celebrated mountain which separates Syria from Palestine.—The cedars of this mountain were very famous; the palace built by Solomon at Jerusalem was called the house of the forest of Lebanon. 1 Kings vii, 2.

Libnah, a city in the southern part of the tribe of Judah, which was appointed a city of refuge. 1 Chr. vi, 57.

Figure, a precious stone of a bright sparkling colour, resembling the carbuncle. It was the first stone in the third row of the high-priest's breastplate, and on it was engraven the name of God.

Line. To extend a line over a city was to destroy, to run, and to level it with the ground. Lament. ii, 8.

Linus, mentioned by St. Paul (2 Tim. iv, 21.) some will have to be the son of Claudia, spoken of in the same verse. And several of the fathers affirm, that this Linus immediately succeeded St. Peter in the see of Rome, which they

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they say he governed twelve years and some months.

Locust, was declared by Moses a clean animal, a species of which was commonly eaten in Palestine and the neighbouring countries. Lev. xi, 22.

Lódebar, a city in Palestine. 2 Sam. ix, 4.

Log, an Hebrew measure for things liquid, containing the 7th part of the bath or ephah, and the 12th part of the hin. Lev. xiv, 12.

Lois, Timothy's grandmother, of whose faith St. Paul speaks with great commendation. 2 Tim. i, 5.

Lot, the son of Haran and nephew to Abraham. Lot, after his separation from Abraham upon the account of the increase of their flocks and herds, chose the city of Sodom for the place of his abode; which city, when God was determined to destroy it on account of the horrid impiety of its inhabitants, Lot, his wife and two daughters were suffered to escape the general destruction. But Lot's wife looking back, (i. e. delaying or deferring) was on a sudden petrified and changed into a statue of rock-salt.

Lúciſer. This word is taken either for the morning star, or for Jesus Christ who is the light of the world; or secondly, for the Devil, who in the writings of the fathers is often called Lucifer. Rev. xxii, 16. 2 Peter i, 19. Isaiah xiv, 12.

Lúcius of Cyrene, (Acts xiii, 1.) was one of the prophets of the christian church at Antioch.—Many believe him to have been one of the seventy disciples and archbishop of Cyrene.—Some suppose him to be the same with the Lucius mentioned by St. Paul in the epistle to the Romans xvi, 21.

Lud,

L Y S

Lud, the fourth son of Shem, who peopled the province of Lydia in Asia.

Ludem, the son of Mizraim. Gen. x, 13.

Luhith, a place or canton of the Moabite country.

Luke, or as some antient writers call him, Lucas, Luccas, or Lucanus, was a Syrian, a native of Antioch, and by profession a Syrian. He was probably converted by St. Paul at Antioch, to whom he was a companion in several journeys, which that Apostle took to propagate the faith, and under his direction St. Luke wrote his gospel. The time and manner of this Evangelist's death are matters of uncertainty.

Luz, the antient name of Bethel. Gen. xxviii, 19.

Ly'bia or *Libya*, a province of Egypt, which (Calmet supposes) was peopled by Lehabim, the son of Mizraim.

Lycca, a province of Asia Minor. Acts xxvii, 5.

Lydda, a city belonging to the tribe of Ephraim, in the way from Jerusalem to Cesarea Philippi. Acts ix, 33.

Ly'dia, a woman of Thyatira, converted by St. Paul, and at whose house the Apostle was prevailed upon to stay some time. Acts xvi, 14.

Lydia, a province of Asia Minor, peopled by the sons of Lud. 1 Mac. viii, 8.

Lyfánias or *Lyfias*, tetrarch of Abilener, mentioned in St. Luke, iii, 1.

Ly'fias, a general of Antiochus Epiphanes, whom Judas Maccabæus, together with his whole army, routed and dispersed. 1 Mac. iv.

Lyfímachus, the brother of Menelaus, high-priest of the Jews, who attempting to pillage the treasury of the temple, was in an insurrection of the people stoned and killed.

Lystra, a city of Lycaonia which is a province of Asia Minor, the inhabitants of this city supposed St. Paul and Barnabas to have been Gods.

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Acts xiv, 6. But very soon after, certain Jews of Iconium and Antioch of Pisidia, coming thither, animated the populace against them, who thereupon began to throw stones at Paul and Barnabas, and dragged them out of the city, supposing they were dead.



M.

MA'ACAH or *Máachab*, or *Beth-Maacab*, a little province of Syria, to the east and the north of the sources of the river Jordan upon the road to Damascus. Josh. xiii, 13.

Máadai, the son of Bani, who at the return from the captivity dismissed their wives, whom they had taken contrary to the law. Ez. x, 34.

Máarath, *Maaret* or *Mareth*, a city belonging to the tribe of Judah. Josh. xv, 59.

Maaséiab, son of Ahaz king of Israel. 2 Chr. xxviii, 7.

Maaziab, chief of the last of the twenty-four families of the priests. 1 Chr. xxiv, 18.

Maccabæus. The surname of Judas the son of Matthias, who was thus called, because the motto of his standard was the first letters of that Hebrew sentence, Exod. xv, 11, *Mi lamoka Baalim Jehovah*, *i. e.* Who is like to thee among the Gods, among the Lords? Which letters were formed into the artificial word *Maccabi*, and all that fought under his standard were called Maccabees.

Macc-

M A H

Macedonia, a large province of Greece, which, from the time of Alexander, became very famous, having under him obtained the empire of the world, and had no less than a hundred and fifty nations under its command.—St. Paul's preaching was very successful in this province. Acts xvi, 9.

Máchbanai, one of the valiant men in David's army. 1 Chr. xii, 13.

Mácbpelah or *Mácpbela*, the name of the cave which Abraham purchased of Ephron, for the burying place of his wife Sarah. Gen. xxiii, 8. Though others understand this word to be the name of the field wherein the cave was situated.

Madai, the third son of Japheth. Gen. x, 2.

Madmánnab, a city belonging to the tribe of Simeon. Josh. xv, 32.

Mágdíel, prince of the Idumeans, he succeeded Mizbar. Gen. xxxvi, 43.

Magician, in scripture generally signifies a diviner, a fortune-teller, &c. Moses forbids to consult such people on pain of death. Lev. xix, 31.

Magog, the son of Japheth. Gen. x, 2. Generally believed to be the father of the Scythians or Tartars.

Mabaláleel, the son of Cainan, of the race of Seth. Gen. v, 15.

Máhalath, the wife of Rehoboam king of Judah. 2 Chr. xi, 18.

Máhali or *Maboli*, the eldest son of Merari, and chief of the family of the Mahalites. Ex. vi, 19.

Mahanáim or *Manaim*, (Heb. *two hosts* or *camps*) a city of the Levites of the family of Merari, in the tribe of Gad. Josh. xxi, 38. Gen. xxxii, 2.

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Máharai or *Mabarari*, the chief of David's guards, who attended him in the tenth month. 2 Sam. xxiii, 28.

Mabáziath, son of Hernan. 1 Chr. xxv, 4.

Mahlah or *Mabala*, one of the daughters of Zelophehad. Numb. xxvi, 33.

Mablon or *Mábalon*, son of Elimelech and Naomi. Ruth i, 2.

Máckbeloth, one of the encampments of the Israelites, during their journey in the desert. Numb. xxxii, 25.

Mákkedah, a city belonging to the tribe of Judah. Josh. xv, 41.

Málacbi, (Hob. *my angel* or *messenger*) the last of the twelve minor prophets, and so much unknown, that it is doubted whether his name be a proper name, or only a generical name signifying the angel of the Lord, a messenger, or a prophet.

Malchiab or *Malchijah*, the chief of the fifth family of the twenty-four sacerdotal families. 1

Chr. xxiv, 9.—The name likewise of several others in sacred scripture.

Málchiel, son of Beriah. Numb. xxvi, 45.

Málchiram, son of Jeconiah. 1 Chr. iii, 18.

Malchishua, the third son of Saul. 1 Sam. xxxi, 2.

Malchom or *Melchom*, a god of the Ammonites, the same as Moloch.

Malchus, a servant of the high-priest, whose ear Peter cut off in the garden of Olives, when he came with those who were sent to apprehend Jesus. Our Saviour touched his ear and healed it. Luke xxii, 51.

Mammon, a word properly Syriac, which signifies riches. Mat. vi, 24.

Mamre, an Amorite, brother of Aner and Eshcol, and friend of Abraham. Gen. xiv, 13.

Máhanem,

M A R

Mábanem or **Manabem**, the sixteenth king of Israel. He murdered Shallum, who had usurped the throne, and killed his master Zechariah.—Mahanem was a wicked and cruel prince, who followed the example of Jeroboam the son of Nebat.

Manásseh, (Heb. *forgetfulness*) the eldest son of Joseph, and grandson of the patriarch Jacob.—The portion of the half tribe of Manasseh was situated beyond the river Jordan.

Manásseh, the son and successor of Hezekiah king of Judah. In the beginning of his reign, Manasseh was a most wicked and idolatrous prince, and was for his various crimes carried captive into Babylon, but upon the confession of his sins and his humiliation, God delivered him out of captivity, and he returned into his own country, where he continued to serve the Lord during the remaining part of his life. 2 Chr. xxxiii.

Mandrake, a plant very common in the east, which bears a very large leaf, and has a fruit like an apple. Its chief use consists in rendering barren women fruitful.

Manna, (Heb. *what is this*) the miraculous food with which God fed the Israelites during their abode in the wilderness. Exod. xvi.

Mánoah, the father of Sampson, of the tribe of Dan, and of the city Zorah. Judg. xiii.

Marah, (Heb. *bitterness*) the name which the Israelites gave to the place where they found the waters bitter. Exod. xv, 23.

Máralah, a city of the tribe of Zebulun. Josh. xix, 11.

Maranátha, a Syrian word, which signifies, *the Lord comes* or *the Lord is come*. It was a form of threatening, cursing, or anathematizing among the Jews. 1 Cor. xvi. 22.

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Máresha, a city of the tribe of Judah. Josh. xv, 44.

Mark. St. Mark the evangelist is generally agreed to have been the disciple and interpreter of St. Peter, and to have wrote his gospel under that apostle's direction. Though others suppose that he was one of the seventy disciples, before he joined himself to St. Peter.—Very little is known concerning this evangelist's life or death. Some report, that being sent by St. Peter to preach the gospel in Egypt, he suffered martyrdom at Alexandria.

Mártena, one of the seven principal officers or counsellors of king Ahasuerus. Est. i, 14.

Mariba, sister of Lazarus and Mary, who dwelt at Bethany.

Mary, the mother of our Saviour Christ Jesus, and a virgin at the time she conceived him, daughter of Joachim and of Anna, of the tribe of Judah, and married to Joseph of the same tribe.

Mary, the wife of Cleophas, and mother of St. James the less and St. Simon, the brethren of our Lord. It is thought she was sister to the blessed virgin.

Mary, the sister of Lazarus and Martha. Luke vii, 37, &c.

Mary Magdalene, or *Mary* of the town of *Magdala*, is generally supposed to be that sinner which is mentioned in St. Luke, vii, 36, 37; and from whom he says Jesus drove out seven devils.

Máschiel, a title or inscription at the head of several of David's psalms, and which probably signifies *an instructive song*.

Másekah, a duke of Edom, the successor of Hadad. Gen. xxxvi, 36.

Mattan or *Mathan*, son of Eleazer, father of Jacob, grandfather of Joseph, and husband of the virgin Mary. Mat. i, 15.

Máttanah,

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Máttanab, an encampment of the Israelites in the desert. Numb. xxi, 18.

Mattaniab or *Matbania*, chief of the ninth family of the Levites.

Máttiatha, son of Nathan. Luke iii, 31.

Mattathías, son of John, of the family of Joarib, and of the race of the priests, was the first who dared to oppose the persecution of Antiochus Epiphanes. He had five sons, who inherited their father's noble spirit, and fought valiantly against the enemies of their religion and liberties.

Matthew, an apostle and evangelist, son of Alpheus, a Galilean by birth, a Jew by religion, and a publican by profession. He was called by our Saviour to follow him, while sitting at the receipt of custom, and he ever afterwards continued his faithful friend and disciple.—The time, place, and manner of this apostle's death are not clearly known. Some say, he preached and died in Ethiopia, others among the Parthians, while Clemens Alexandrinus supposes he died a natural death.

Matthías, an apostle of Jesus Christ, who was chosen to fill up the vacancy made by the treason and death of Judas Iscariot. Matthias was probably one of the seventy disciples. After his election to the Apostleship, he preached the gospel in Judea for some time, and afterwards travelling eastward, fixed his abode near the irruption of the river Apfarus and the haven Hyffas. Among these barbarous people, he obtained the crown of martyrdom, but by what death it is not certainly known.

Metúnnai, the Hushathite, one of the valiant men of David's army. 2 Sam. xxiii, 27.

Mécherath, the place of the nativity of Hephher, one of David's valiant men. 1 Chr. xi, 36.

Médalab,

M E L

Mídalab, a city of the tribe of Zebulun. Josh. xv, 51.

Medan, the third son of Abraham and Keturah. Gen. xxv, 2.

Médeba, a city beyond Jordan in the southern parts of the tribe of Reuben. Josh. xiii, 16.

Média, the country of the Medes, called in the Hebrew *Madaí*, and thought to be peopled by the descendants of Madaí, son of Japheth.

Mediátor, a person that intervenes between two parties at variance, in order to reconcile them, and is one of one of the characters of our blessed Saviour. 1 Tim. ii, 5.

Megiddo, a city of the tribe of Manasseh. Josh. xvii, 11.

Mebujáel, the son of Irad and father of Methusael, of the race of Cain. Gen. iv, 18.

Mehúman, chief of the eunuchs or officers of king Ahasuerus. Est. i, 10.

Mejárkon, the waters of *Jarkon*, a city belonging to the tribe of Dan.

Mekónah, a city of the tribe of Judah. Neh. xi, 28.

Melchisedec, king of Salem and priest of the most high, who met Abraham at his return from the pursuit of the four kings, who had defeated the kings of Sodom and Gomorrah, and presented him with the refreshment of bread and wine, and to whom Abraham offered of all that he had taken.—Who this Melchisedec was, the reader is desired to consult the commentators on Gen. xiv, 17, &c. and Heb. v, 6, &c.

Mélea, son of Menan. Luke iii, 31.

Mélita, now called *Malta*, a famous island in the African sea. It is thought, its name *Melita* was occasioned by the great quantity of honey that was found there formerly. Upon the coast of

M E R

- of Malta, St. Paul suffered shipwreck. See Acts xxviii, 1, 2, &c.
- Memucan*, one of king Ahasuerus's principal counsellors. Est. i, 14.
- Menelaus* or *Onias*, see *Onias*.
- Meonothai*, son of Othniel and father of Ophrah, of the tribe of Judah. 1 Chr. iv, 13.
- Mephaath*, a city of the tribe of Reuben.
- Mephibosheth*, son of Saul by his concubine Rizpah, was one of those delivered to the Gibeonites, 2 Sam. xxi, 8. The name also of a son of Jonathan's, whom David took under his protection, when he was peaceably seated on his throne.
- Merab*, the eldest daughter of king Saul, promised by him in marriage to David, but afterwards given to Adael son of Barzillai. 1 Sam. xiv, 49.
- Meraioth*, the son of Ahitub, the high-priest of the Jews. 1 Chr. ix, 11.
- Merari*, the third son of Levi, and father of Mahali and Mushi. Ex. vi, 19.
- Mercury*, son of Jupiter and Maia, one of the fabulous gods of the antient heathens, and the messenger of the other gods. He was worshipped as the deity that presided over learning, eloquence and traffic. It was this god, whom the inhabitants of Lystra supposed Paul to represent. Acts xiv, 11.
- Meremoth*, a priest of the number of those who returned from the captivity at Babylon. Ez. viii, 33.
- Merib-Baal*, the same with Mephibosheth.
- Merodach*, was an antient king of Babylon, who was placed among the Gods, and worshipped by the Babylonians. Jer. l, 2.
- Meroz*, a place in the neighbourhood of the brook Kishon, whose inhabitants, refusing to come to the

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the assistance of their brethren, were put under an anathema. Judg. v, 23.

Mesha, a king of the Moabites. 2 Kings iii, 4.

Mesbath, the Chaldaean name given to Michael, one of the companions of Daniel, i, 7.

Mesich, the sixth son of Japheth. Gen. x, 2.

Meshelemiab, father of Zechariah, a Levite and porter of the temple. 1 Chr. ix, 21.

Mesbullemeth, the wife of Manasseh king of Judah, daughter of Haruz, of the city of Jotbah. 1 Kings xxi, 19.

Mesobah, the name of a place mentioned, 1 Chr. xi, 47.

Mesopotamia, a famous province situate between the Tygris and Euphrates, called in Hebrew *Padan-aram* and *Aram Nabaráim*, i. e. *Aram of the two rivers*.

Mesiah, (Heb. *anointed*) the same with *Christ* in Greek, and is the name of our Blessed Saviour, who was anointed by his father to execute for us the offices of king, priest, and prophet.

Metbúselab, the son of Enoch and father of Lamech, died in the year 1656, at the age of 969, which is the greatest age that has been attained to by any mortal man upon earth. Gen. v, 21.

Micah, of the tribe of Ephraim, son of a rich and superstitious widow, who became an occasion of falling in Israel. Jud. i, 7.

Micah, the Morashite or of Moresa, a village in the southern part of Judah, was the seventh in order of the twelve lesser prophets. He lived almost at the same time with Isaiah, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah,

Micahiah, son of Imlah, of the tribe of Ephraim, and a prophet of the Lord. He prophesied in the

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the reign of Ahab, and foretold the death of that wicked monarch.

Michael, (Heb. *who is like to God*) the name of a powerful archangel, who is supposed to have presided over the Jewish nation.

Michal, the daughter of Saul, and promised to David in marriage, on condition that he brought a hundred foreskins of the Philistines, as a dowry for his wife. David produced double the number required of him. And thus Saul gave him his daughter in marriage. 2 Sam. xviii.

Michmathah, a city on this side Jordan, belonging to the half tribe of Manasseh. Josh. xvi, 6.

Midian, the fourth son of Abraham and Keturah, and father of the Midianites mentioned in scripture. Numb. xxii, and Judg. vi.

Midian, the son of Cush, who peopled the country which bore his name, to the east of the Red Sea. Out of this country Moses married his wife Zipporah, daughter of Jethro.

Migdal-El, (*the tower of God*) a city of the tribe of Naphthali.

Migron, a village near Gibeah. 1 Sam. xiv, 2.

Milcab, daughter of Aram, sister of Lot, wife of Nahor, niece of Abraham, and mother of Bethuel. Gen. xviv, 15.

Miletus or *Miletum*, a town on the continent of Asia Minor, and in the province of Caria, at which, St. Paul, in his voyage from Corinth to Jerusalem, ordered the bishops and priests of the church of Ephesus to meet him. Acts xx, 15.

Minnith, a city beyond Jordan, four miles from Heshbon. Judg. xi, 33.

Miriam, sister of Moses and Aaron, and daughter of Amram and Jochebed. Exod. ii. Numb. xii, 2.

Mite,

M O L

Mis, a small piece of money, of the value of a quarter of a Roman penny, and of seven farthings English money.

Mithridath, was one of those who signed the letter written to Artaxerxes king of Persia against the Jews, to hinder them from building the walls of Jerusalem. Ez. iv, 7.

Mitylène, capital of the island of Lesbos. Acts xx, 14.

Mizpah or *Mizpeh*, a city of the tribe of Judah. Josh. xv, 38.

Mizraim or *Misraim*, son of Ham. Gen. x, 6. Mezer or Miser was father of the Mizraim or Egyptians, and he himself is commonly called Mizraim, though it is more probable, that Mizraim, being the plural number, signifies rather the Egyptians themselves, than the father of this people. See *Calmet*.

Misrethbain, a city mentioned in Joshua xi, 8, thought by some to be Sarepta.

Mnason, of whom mention is made in Acts xxi, 16. He was an antient disciple, a Jew by birth, and converted by Jesus Christ himself, and put into the rank of the seventy disciples. St. Paul lodged in his house at Jerusalem, in the year of our Lord 58.

Moab, the son of Lot and of his eldest daughter. Gen. xix, 31. Moab was father of the Moabites, who dwelt to the east of the Dead Sea, upon the river Arnon; between whom and the Israelites there was great enmity which gave occasion to many wars between them.

Moden, a city or town of the tribe of Dan, celebrated for being the dwelling and burying place of Mattathias and his sons, so well known by the name of the Maccabees. 1 Mac. ii, 1.

Moladah, a city of the tribe of Simeon. Josh. xv, 26.

Moloch,

M O N

Moloch, (king) a god of the Ammonites, to whom they dedicated their children, by making them pass through the fire in honour of that deity. Lev. xviii, 21.—A custom expressly forbidden the children of Israel. Lev. xviii, 21.—Many imagine that Moloch was the same with Saturn. Calmet endeavours to prove that this idol signified the sun or the king of heaven.

Money. It does not appear that the Jews had any coined or stamped money among them, till Antiochus Sedetes, king of Syria, granted Simon Maccabæus the privilege of coining money of his own in Judea. The ancient Hebrews transacted their business by weight of metal, and not by stamp.

A TABLE of the JEWISH COINS or MONIES,

With their Values in ENGLISH MONEY, according to Dr. ARBUTHNOT.

				£. s. d.
Gerah - - - - -				00 00 1 $\frac{1}{2}$
10	Bekah - - - - -			00 01 1 $\frac{1}{2}$
20	2	Shekel - - - - -		00 02 3 $\frac{1}{2}$
1200	120	50	Manch, or Mina Hebraica	05 14 0 $\frac{1}{2}$
60000	6000	3000	60 Talent	342 03 9

Solidus aureus, or Sextula, worth 00 12 0 $\frac{1}{2}$

Siclus aureus, or gold shekel 01 16 6

A talent of gold - - - - - 5475 00 0

Month. The Hebrews had their sacred and civil year; the former for the celebration of their feasts and religious ceremonies, which began with the month Nisan or March; the latter for

M O R

the ordering their political or civil affairs, which began in Tisri or September.

The names of the months of the holy year were,

1. Nisan	} answering to our	March
2. Jiar		April
3. Tivan		May
4. Thammuz		June
5. Ab		July
6. Elul		August
7. Tisri		September
8. Marcheuan		October
9. Caslen		November
10. Thebit		December
11. Tebat		January
12. Ader		February.

The names of the months of the civil year were,

1. Tisri	} answering to our	September
2. Marcheuan		October
3. Caslen		November
4. Thebit		December
5. Tebat		January
6. Ader		February
7. Nisan		March
8. Jiar		April
9. Tivan		May
10. Thammuz		June
11. Ab		July
12. Elul		August.

Mordecai, the son of *Jair*, of the race of *Saul*, and one of the chief of the tribe of *Benjamin*. He was carried captive to *Babylon* by *Nebuchadnezzar*.—In the reign of *Ahasuerus*, *Mordecai* was greatly preferred through the interest of his niece *Esther*, who was taken by that monarch to succeed *Basti* as queen. See the book of *Esther*.

Moriab,

N A A

Mor'iah, a mountain upon which the temple of Jerusalem was built by king Solomon.

Méseroth, one of the encampments of the Israelites in the wilderness; being in the neighbourhood of Kedish, and near to mount Hor where Aaron died. Numb. xxxiii, 30.

Moses, (Heb. *drawn out of the water*) the son of Amram and Jochebed, of the tribe of Levi, was born in Egypt, in the year of the world 2433.—He was providentially delivered from the general slaughter made by king Pharaoh of all the Hebrew male children, and was appointed by God to deliver his people from their Egyptian bondage.

Mus'hi, son of Merari, chief of the family of the Levites named Mushites. Numb. iii, 33.

Myra, a city of Lycca, where St. Paul embarked on board a vessel of Alexandria in order to go to Rome. Acts xxvii, 5.

My'sia, a province of Asia Minor, where St. Paul preached. Acts xvi, 7.



N.

NAAM or **Nabam**, son of Caleb. 1 Chr. iv, 16.

Náamab, an Ammonitess, wife of Solomon, and mother of Rehoboam. 1 Kings xiv, 21.

Náaman, general of the army of Benhadad king of Syria, who was afflicted with a leprosy, and was cured by washing seven times in the river Jordan, according to the command of Elisha the prophet. 2 Kings v.

N A H

Náarai, or *Hexrai*, one of the valiant men of David's army. 1 Chr. xi, 17.

Náaran, a city of Ephraim. 1 Chr. vii, 28.

Náarath, a city belonging to the tribe of Ephraim, five miles from Jericho.

Nabal, a rich but covetous man, of the tribe of Caleb, who had great plenty of flocks and herds, but refused to give David and his followers in their distress any provisions, though modestly requested. 1 Sam. xxv.

Nabathæans or *Nabathites*, the inhabitants of Nabathæa a country of Arabia. 1 Mac. v, 24.

Naboth, an Israelite of the city of Jezreel, who had a fine vineyard near king Ahab's palace at Jezreel, which he refusing either to give or sell the king, was, by the command of his queen Jezebel, falsely accused, condemned, and stoned to death.

Nadab, son of Aaron and brother of Abihu, who offering incense with common fire, and not with that which had been miraculously lighted up upon the altar of burnt-offerings, was slain by the Lord, together with his brother. Lev. x. 12.

Nadab, son of Jeroboam and king of Israel, after reigning two years, was assassinated while he was at the siege of Gibbethon.—The scripture speaks of him as a wicked prince, and a follower of the evil example of his father Jeroboam. 1 Kings xv.

Nahalal, a city of Zebulun. Josh. xix, 15.

Nabáliel, (Heb. *my river is the Lord*), an encampment of the Israelites upon the river Arnon.

Náabarai, a native of Beeroth, a man of great valour, and armour-bearer to Joab. 2 Sam. xxi, 37.

Nabash, a king of the Ammonites, who, laying siege to Jabbesh-Gilead soon after the election of Saul

N A R

Saul to be king of Israel, was defeated and killed by that monarch. 1 Sam. xi.

Nabab, king of the Ammonites and friend to David, probably son to him just now mentioned. 2 Sam. x, 2.

Nabab, (*serpent*) father of Abigail and Zeruah. He is thought to be the same with Jesse the father of David. 2 Sam. xvii, 25, and 1 Chr. ii, 13.

Nabbi or **Nábabi**, one of the spies sent by Moses to view the land of Canaan. Numb. xiii, 14.

Nahor, the son of Serug and father of Terah. Gen. xi, 22.—The name also of a son of Terah's, and brother of Abraham. Gen. xi, 26.

Nahum, the seventh of the twelve minor prophets, a native of Elhoshai; the circumstances of whose life and death are utterly unknown.

Nain, a city of Palestine, wherein our Saviour restored the widow's son to life, as they were carrying him out to be buried.—This city was near Tabor, towards the south.

Naioth, a place near Ramah, where Samuel and his sons dwelt. Sam. xix, 23.

Náomi, (*fair*) wife of Elimelech, and mother of Ruth.

Náphtali, (Heb. *to struggle or wrestle*) the sixth son of Jacob, by Bilhah, Rachael's handmaid.—The limits of this tribe were extended into upper and lower Galilee; having Jordan to the east, the tribes of Asher and Zebulun to the west, Libanus to the north, and the tribe of Issachar to the south. The soil in this part of Palestine was very fruitful in corn and oil.

Náphtubim, the fourth son of Mizraim. Gen. x, 13.

Narcissus. St. Paul, in his epistle to the Romans, (xvi, 11.) says, "Greet them that be of the household of Narcissus, which are in the Lord."

N A Z

It doth not follow from hence that Narcissus was himself a christian, though the Greeks make him bishop of Athens, and a martyr, and place him in the number of the seventy disciples.

Nathan, son of David and Bathsheba, and father of Mattatha. Luke iii, 31.

Nathan, a famous prophet, who appeared in Israel in the time of David, and convinced that prince by a natural and easy parable, of the greatness of his crime in the affair of Bathsheba. Sam. ii, 11.

Nathaniel, a disciple of our Lord and Saviour Jesus Christ.—The manner of whose conversion is related, John i, 45, &c.—Many have supposed him to be the same with Bartholomew, since the evangelists who mention Bartholomew say nothing of Nathaniel; and John who mentions Nathaniel, takes no notice of St. Bartholomew.

Nazareth, a little city in the tribe of Zebulun in Lower Galilee, to the west of Tabor, and to the east of Ptolemais.—This city is much celebrated for having been the usual place of residence of our Blessed Saviour for the first thirty years of his life. Luke ii, 51.

Nazarite, (Heb. *chosen, separated, distinguished*) one who made a vow of observing a more than ordinary degree of purity, engaging themselves by a vow to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving, not to enter into any house that was polluted by having a dead body in it, nor to be present at any funeral. Numb. vi, 8.

Nazarian, a sect of christians, who, after their conversion to christianity, were zealous observers of the law of Moses.

Neapolis,

N E B

Nēapolis, now called Napoli, a city of Macedonia, whither St. Paul came after he had left the Isle of Samothracia. Acts xvi. 11.

Neariah, the fifth son of Shecheniah, was one of those valiant men who attacked the remnant of the Amalekites in Mount Sier, defeated them, and occupied their country. 1 Chr. iv. 4.

Natāsoth, the first son of Ishmael. Gen. xxv. 17.

Nebat, of the tribe of Ephraim and the race of Joshua, father of Jeroboam, the first king of Israel.

Neba, a mountain beyond Jordan, where Moses died. Deut. xxxii. 49.

Niho, the name of an idol of the Babylonians, Is. xlvi. 1, which Calmet supposes to be the same with Bel.

Nebuchadnézzar, *Nebuchadrézzar*, or *Nebuchadnésser*, otherwise called Taosduchin, began to reign at Nineveh, in the year of the world 3335. After this prince had conquered Arphaxad, king of the Medes, he required the inhabitants of Phœnicia, Judea, and all the countries adjoining to them, as far as Ethiopia, to acknowledge him as king, they refusing, he sent his general Holofernes to reduce all the nations who would not acknowledge him and submit to his empire.—The success of whose expedition is related in the book of Judith.

Nebuchadnézzar, otherwise *Nabopolāssar*, was father of Nebuchadnezzar, and founder of the Babylonish empire.

Nebuchadnézzar the Great, son and successor of Nabopolassar, by whom the children of Israel were carried into captivity at Babylon.—This monarch had two very remarkable dreams, which, with their interpretations may be read in the second and fourth chapters of Daniel.—

Ne-

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Nebuchadnezzar died in the year of the world 3442, after having reigned 43 years.

Nebuf-báſſan, one of the generals in Nebuchadnezzar's army. Jer. xxxix, 13.

Nébuzar-adan, general of Nebuchadnezzar's army, and the chief officer of his household. Jer. xl.

Necho or **Nebáo**, a king of Egypt, who carried his arms as far as the Euphrates, and conquered the city of Carchemish. But he did not long enjoy the fruits of his victory, for this city was soon after taken from *Necho*, by Nebuchadnezzar. — This prince deposed Jehoahaz, king of Judah, and set up Eliakim or Jehoiakim in his place, and exacted the payment of one hundred talents of silver and one talent of gold.

Jer. xlvi, 2.

Neginoth. This term is read before some of the psalms; as Ps. lxvii. It signifies *string-instruments of music*, to be played on by the fingers of women-musicians; and the title of those psalms, where this is found, may be thus translated; *A psalm of David, to the master of music, who presides over the string-instruments.*

Nehemiah, son of Hachaliah, was born at Babylon during the captivity. Neh. i, 2. — He was made cup-bearer to Artaxerxes Longimanus, and being much in the favour of that prince, obtained a commission from him to return for a time to Jerusalem, and to repair its walls and gates, and to regulate many abuses that had crept into the administration of public affairs. Afterwards he returned to Babylon, according to the promise he had made to king Artaxerxes about the thirty-second year of this prince, in the year 3563. From thence he returned again to Jerusalem, where he died in peace about the year 3580, having governed the people of Judah for about thirty years.

Nehúſhta,

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Nebushta, daughter of Elnathan, and mother of Jehoiachin king of Judah. 2 Kings, xxiv, 8.

Nebushtan, (Heb. *an snake or serpent*) the name given by Hezekiah to the brazen serpent made by Moses. 2 Kings, xviii, 4.

Neiel, a city of the tribe of Asher. Josh. xix, 27.

Nemuel, son of Eliab, of the tribe of Reuben. Numb. xxvi, 9.

Nephtali, the name of a fountain in the tribe of Benjamin. Josh. xv, 9.

Nercus, St. Paul, in his Epistle to the Romans, xvi, 15, salutes Nercus and his sister.

Nergal, a god of the Cushites. 2 Kings, xvii, 30.

Nergal-Sarêzer, one of the generals in Nebuchadnezzar's army. Jer. xxxix, 3.

Neriah, the father of the prophet Bamel. Jer. xxxiii, 12.

Nethaniah, of the race royal of Judah, the father of Ishmael, who slew Gedaliah.

Nithinims, (Heb. *to give*) were servants who had been given up and dedicated to the service of the tabernacle and temple, to perform the meanest and most laborious services therein, as the carrying of wood and water, &c.

Nétopha, a city and country between Bethlehem and Anathoth. Ez. ii, 22.

Nibbaz, a god of the Avites, which many suppose had the shape of a dog. 2 Kings xvii, 31.

Nicanor, a general of the armies of Antiochus Epiphanes, who was thrice defeated, and at last slain by Judas Maccabeus.

Nicodémus, a disciple of Jesus Christ, a Jew by nation, and by sect a Pharisee, and one of the senators of the Jewish Sanhedrim. John iii. After our Saviour's death, Nicodémus, we are told, declared openly his religion, and was deposed from his dignity of senator, and drove from Jerusalem; but that Gamaliel, who was his

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to his cousin-german, took him to his country-house; maintained him there till his death, when he had him honourably interred near St. Stephen.

Nicolas, one of the seven first deacons. Acts vi, 5.

He was a proselyte of Antioch. Afterwards he embraced Christianity, and was one of the most zealous and holy among the first christians; so that he was chosen for one of the seven first deacons of the church of Jerusalem. Though afterwards he is supposed to have been the first author and founder of the sect of Nicolaitans or Nocolaites, who did the greatest dishonour to christianity, by holding the most obnoxious tenets, allowing adultery and the use of meats offered to idols.—Theodoret says, the two distinguishing characters of this sect were libertinism and folly.—Jesus Christ, in the Rev.

ii, 6, &c. expressly condemns these Heretics.—

Some antient writers distinguish Nicolas the founder of this sect, from Nicolas the deacon.

Ni.ópolis, a city of Epirus, upon the gulph of Ambracia, where St. Paul passed his winter in the year 64. Tit. iii, 12.

Niger, surnamed Simon, of whom mention is made in the Acts of the Apostles, xiii, 1.

Niger, a river of Egypt, which is supposed to have its source in the Upper Ethiopia. It regularly overflows the land of Egypt every year in the month of August, which is occasioned by the great rains that fall in Ethiopia in the months preceding. This inundation is the cause of so much fruitfulness and fertility to the country.

Nimrod, son of Cush, "a mighty hunter before the Lord." He soon became very powerful in the earth. The foundation of his empire was at Babylon, which he built in the same place, or near the tower of Babel. After having sub-
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dued all the neighbouring country, he advanced (according to Bochart) into Assyria, and built Nineveh, Rehoboth, Calah, and Refin. Gen. x. The scripture gives us no farther information than this concerning Nimrod.

Nineveh, the capital city of Assyria, founded by Ashur the son of Shem, or as others read the text, by Nimrod the son of Cush. Gen. x, 11. This city was situated upon the banks of the Tigris, and was one of the most antient, famous and potent cities of the world.

Nisroch, a God of the Assyrians. Sennacherib was killed by two of his sons while he was paying his adoration to his God Nisroch in his temple. It is not known who this Nisroch was.

Noah, son of Lamech, born in the year of the world 1056. Noah being the only righteous man of his time, was delivered with his three sons, from the general destruction God brought upon the world by an universal deluge, in the year 1656. Noah lived after the flood 350 years; and the whole time of his life being 950, he died in the year of the world 2006.

Nobah, a city beyond Jordan. It took its name Nobah, from an Israelite of this name, who made a conquest of it. Numb. xxxii, 42.

Nodah, a country bordering upon Iturea and Idumæa, but now unknown.

Noph or *Memphis*, a very famous city of Egypt, and, till the time of the Ptolemy's, who removed to Alexandria, the place of residence for the kings of Egypt.

Numbers, a canonical book of the Old Testament, being the fourth of the Pentateuch; and receives its denomination from the numbering the families of Israel by Moses and Aaron, who mustered the tribes and marshalled the army of the Hebrews in the wilderness.

Nun,

O L Y

Nun, the son of Elishamah, and father of Joshua, of the tribe of Ephraim.

Nymphas. St. Paul, writing to the Colossians, (iv, 15,) salutes Nymphas and the church which is in his own house.



O.

OBADIAH, a valiant man of David's army, who came to join him in the wilderness with several others of the tribe of Gad. 1 Chr. xii, 9.—The name also of Obadiah the prophet, but where he lived or prophesied is wholly uncertain.

Obed, the son of Boaz and father of Jesse.

Obed-Edom, the son of Jeduthan the Levite, and father of a numerous family. 16 Chr. xvi, 38.

Oded, a prophet of the Lord, mentioned in 2 Chr. xxviii.

Odonárkes, an ally of Bacchides, the enemy of the Jews. He was killed by Jonathan, together with some others who were of the party of the Syrians. 1 Macc. ix, 66.

Og, king of Bashan, being a giant, of the race of Raphaims, whose bed measured fifteen feet fourteen inches in length, and six feet ten inches in breadth. Deut. iii, 11.

Olives. The mount of Olives was situated to the east of the city of Jerusalem, and parted from the city only by the brook Kidron, and by the valley of Jehoshaphat, which stretches out from the north to the south.

Olympas, a believer of distinguished virtue and merit,

O N I

merit, whom St. Paul salutes in his epistle to the Romans, xvi, 15.

Olympius Jupiter, whose statue Antiochus Epiphanes caused to be set up in the temple of Jerusalem. 2 Mac. vi. 2.

Omri, general of the army of Elah, king of Israel, who being slain by Zimri at the siege of Gibbethon, was succeeded in his kingdom by Omri. 1 Kings, xvi. Omri did evil in the sight of the Lord, and his crimes still succeeded those of his predecessors. He died at Samaria, in the year of the world 3086, and was succeeded by Ahab.

Onan, son of Judah, who refusing to raise up seed to his brother Er, but taking a wicked and unnatural way to prevent Tamar from becoming a mother, was punished by God with a sudden and untimely death. Gen. xxxviii, 8.

Onesimus, a Phrygian by birth, and a slave to Philemon, who deserted the service of his master, robbed him and fled to Rome, where he was converted by St. Paul, and sent back with a letter to his master Philemon, which we have amongst St. Paul's epistles, and has been always esteemed in the number of the canonical books of the New Testament. This epistle had all the good success he could desire. Onesimus became afterwards an eminent christian, and we are told that St. Paul made him bishop of Berea in Macedonia.

Onesiphorus, of whom mention is made by St. Paul in his second epistle to Timothy, i, 16. He came from Asia to St. Paul at Rome, in the year 65, and was very serviceable to him, the apostle being then in prison for the faith, and almost forsaken by every one.

Onias, the name of two high priests, who are

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mentioned in the second book of Maccabees, i, 2, &c. iv, 23.

Opber, the son of Joktan. Gen. x, 25.

Opker, a country much celebrated in scripture for abounding in gold more than any other country that was then known. There is much dispute among the critics where this country was, Josephus says, it is in the Indies, and that it is called the Gold-country, by which it is thought he means Chersonesus Aurea, known now by the name of Malacca, a peninsula opposite to Sumatra.

O'racle, is by some taken for the mercy-seat, or the cover of the ark of the covenant; and by others it is taken for the sanctuary or the most holy place, wherein the ark was deposited; and lastly, it is taken for the oracles of the false gods, the most famous of which in Palestine was that of Beelzebub.

The Jews had several sorts of real oracles, as 1st, those which were delivered immediately by God himself; 2d, by dreams; 3d, by visions; and 4th, by Urim and Thummim. Numb. xii, 6.

O'thniel, the son of Kean, of the tribe of Judah.

Othniel married Ashlak, daughter of Caleb; and some time after the death of Joshua he became a judge in Israel, and delivered the people from the tyranny of Cushan-rishatham, king of Mesopotamia, to whom they had continued in subjection for eight years. Jud. iii, 9.

Oxias, the son of Micha, of the tribe of Simeon, one of the governors of Bethulia, when it was besieged by Holofernes. Judith, vi.

Ozni, the son of Gad, chief of the family of the Oznites.

P.

PA'ARAI, the Arbite, one of the valiant men of David's army. 2 Sam. xxiii, 35.

Págíel, son of Ocran, head of the tribe of Asher. Numb. vii, 72.

Pabath-Moab, the name of a place in the country of the Moabites. Ez. ii, 6.

Pálestine, signifies properly the country of the Philistines, which comprehends all that part of the land of Promise extending along the Mediterranean sea; from Gaza southward, as far as Lydda to the north; but in a more general sense it is taken for the whole land of Canaan.

Páltiel, the son of Azran, of the tribe of Issachar. Numb. xxxiv, 26.

Pámphylia, a province of Asia Minor, which gives name to that part of the Mediterranean sea which washes its coasts. Acts xxvii, 5.

Paphos, a celebrated city of Cyprus, where Venus had her most antient and celebrated temple; and here the Roman Proconsul Sergius Paulus, whom St. Paul converted to Christianity, had his seat or residence. Acts xiii, 6.

Paran, or *El-Paran*, a desert of Arabia Petrea, to the south of the land of Promise, and to the north-east of the gulph Elanitis.

Pármenas, one of the seven first deacons who were chosen with St. Stephen. Acts vi, 5.

Paršbandátha, the eldest son of Haman, who was hanged at the same time with his father. Est. ix, 7.

Parmáshta, the seventh son of Haman, who was put to death together with his father. Est. ix, 9.

Párthians, the same with the Persians, known in scripture by the name of the Elamites, till towards the time of Cyrus. Acts ii, 9.

P A U

Páruab, father of Jehoshaphat, of the tribe of Issachar. 1 Kings iv, 17.

Pássover, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews without entering therein, they being marked with the blood of the lamb that was killed the evening before, and which for this reason was called the Paschal Lamb. Exod. xii.—The passover was typically productive of Christ our christian passover. 1 Cor. v, 7.

Pálara, a maritime city of Lycca. Acts xxi, 1.

Pathos, a city and canton of Egypt, of which the prophets Jeremiah and Ezekiel make mention. Jer. xlv, 1, 15. Ez. xxix, 14.

Páthrusim, the fifth son of Mizraim. Gen. x, 14.

Patmos, an island of the Ægean sea, one of the Sporades, whither the Apostle and Evangelist St. John (Rev. i, 9.) was banished in the year of Christ 94.

Pátrobas, a disciple of the apostles, mentioned by St. Paul. Rom. xvi, 14.

Paul, formerly named Saul, was of the tribe of Benjamin, a native of Tarsus in Cilicia, a Pharisee by profession; first a persecutor of the church, and afterwards a disciple of Jesus Christ, and apostle of the Gentiles.—St. Paul was miraculously converted in his journey to Damascus, whither he was going to bring all those to Jerusalem whom he should find there believing in the name of Christ. After this, Paul became a zealous and faithful labourer in his master's vineyard for upwards of thirty years; till having converted a cup-bearer and concubine of Nero, who, upon the account of her beauty,

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was extremely dear to him; which so provoked the emperor, that he caused the apostle to be apprehended and thrown into prison; soon after he received the crown of martyrdom, being beheaded at a place called the Salvian Waters, in the 66th year of our Lord, and the 68th year of his age.

Pearl. Pearls, though esteemed of the number of gems, are but a distemper in the creature that produces them: The fish in which the Pearls are most frequently found is the oyster. The true shape of the Pearl is a perfect round, but some of a considerable size are of the shape of a pear; their colour ought to be pure, clear, and brilliant white, Mat. vii, 6.

Pédabel, son of Ammihud, of the tribe of Naphtali. Numb. xxxiv, 28.

Pedabzar, father of Gamaliel, head of the tribe of Manassah, when the Hebrews came out of Egypt.

Pédaiab, son of Jeconiah king of Judah, and father of Zerubbabel and Shimei. 2 Kings xxiii, 36.

Pekah, son of Ramasiah, general of the army of Pekahiah king of Israel, against whom he conspired, usurped the throne, and reigned in his stead. He was a wicked prince, and followed the example of Jeroboam the son of Nebat. 2 Kings xv, 25. He was slain and succeeded by Hoshea.

Pekahiab, son and successor of Manahem, king of Israel. He reigned but two years, and was slain and succeeded by Pekah. 2 Kings xv, 22.

Pelaiab, a Levite. Neh. viii, 7.

Pilahiab, son of Amzi, father of Jeroham, of the family of Pashur, son of Malchiah. Neh. xi, 12.

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Pelatiab, son of Benaiah, a prince of the people, who lived in the time of Zedekiah king of Judah, and opposed the wholesome advice given by Jeremiah, to submit to king Nebuchadnezzar. Ezek. vi, 1, &c.

Pelethites. The Pelethites or Cherethites were famous under the reign of David. They were the most valiant men in the army of that prince, and had the guard of his person.

Péniel or *Pénuel*, a city beyond Jordan, near the brook Jabbok. Jacob gave this name to the place where he had wrestled with the angel, saying, *I have seen God face to face*. Gen. xxxii, 24.

Peninnah, the second wife of Elkanah, the father of Samuel. Sam. i, 2.

Pentápolis, (*five cities*) the name given to Sodom, Gomorrah, &c. which God had devoted to utter destruction. Wisd. x, 6.

Péntateuch, (*Gr. five volumes*) the name given to the five books of Moses, Genesis, Exodus, &c.

Péntecost, a solemn festival of the Jews, so called, because it was celebrated fifty days after the feast of the Passover. Lev. xxiii, 15. — The feast of the Pentecost was instituted among the Israelites; first, to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvest; and secondly, that they might call to mind and give thanks to God for the law he had given them from mount Sinai, on the fiftieth day after their departure from Egypt.

Perga, a city of Pamphylia, mentioned in Acts xiii, 14.

Pérgamus, a celebrated city of Troas, the bishop of which St. John addresses in his Revelations, ii, 13, &c.

Perizzites,

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Perizzites, (*scattered or dispersed*) the ancient inhabitants of Palestine, mingled with the Canaanites.

Persepolis, the capital city of ancient Persia, situated in east long. 54° and north lat. 30°, where are still to be seen the remains of a once most magnificent palace and temple.

Persia, an ancient kingdom of Asia, the inhabitants of which became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name were Elamites, and in the time of the Roman emperors they went by the name of Parthians.

Perfis, a Roman lady whom St. Paul salutes in his epistle to the Romans, xvi, 12.

Peter, the apostle, son of John or Jona or Joanna, and brother of Simon, was born at Bethsaida, and was by profession a fisherman.—His first name was Simon or Simeon, but when our Saviour called him to the apostleship, he changed it into Cephas, *i. e.* in Syriac, a *stone* or a *rock*, in Latin *petra*, whence Peter.—Peter was present at our Saviour's accusation in the high-priest's hall, but thrice denied his master according to our Saviour's prediction, Mat. xxvi, 73.—St. Peter, after our Saviour's ascension, continued very zealous and constant in his master's service, till he was crowned with martyrdom, in the year 66, at Rome, where he was taken up and thrown into prison, and continued there nine months, at last he was crucified in the Via Ostia, with his head downwards, as he himself had desired of his executioners. This he did out of a sense of humility, for fear it should be thought, as St. Ambrose says, that he affected the glory of Jesus Christ, and the more to augment the pain of the execution.

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Putababab, the head of the nineteenth family of the sacerdotal order. 1 Chr. xxiv, 16.

Pethor, a city of Mesopotamia, of which the false prophet Balaam was a native. Numb. xxii, 5.

Pethul, father of the prophet Joel, i, 1.

Phalti or *Phaltiel*, son of Laish. He married Michal, after Saul had taken her from David; but David afterwards took her away from Phalti. 1 Sam. xxv, 44.

Phannuel, of the tribe of Asher, the father of a holy widow or prophetess called Anna, who was in the temple when our Saviour was there with his parents. Luke ii, 36.

Pharaoh, (*king*) a common name of the kings of Egypt; ten of whom are mentioned in sacred scripture.

Pharathani, a city of the tribe of Ephraim. 1 Mac. ix, 50. This city is known by the name of Pirathon, in Judg. xii, 15.

Pharez, (Heb. *one breaking forth*) son of Judah and Tamar. Gen. xxxviii, 27.

Pharisees, a famous sect among the Jews, so called from an Hebrew word (*Pharish*) which signifies to separate or set apart, because they pretended to a greater degree of holiness and piety than the rest of the Jews. It is difficult to trace out the beginning of this sect; but it is most probable, as they were such lovers of traditions, that they began to appear when traditions came to have the preference to the law of God, *v. r.* about a hundred years before the birth of Christ; hence the distinguishing character of the Pharisees was their zeal for the tradition of the Elders, which they derived from the same fountain with the written word itself. They pretended in every thing to a rigid exactness of the law of God, yet concealed under the outward

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ward garb of religion the most odious crimes, pride, ambition and covetousness.

Pbarpbar, is one of the rivers of Damascus, or rather it is a branch of the river Baraddy, which waters the city of Damascus and the country about it. 2 Kings, v, 12.

Phebe, a deaconness of the port of Corinth, called Cenchrea. St. Paul seems to have had a particular esteem for this holy woman, and strongly recommends her to the Romans in his Epistle, vi, 2.

Phenice, a port of the island of Crete. Acts, xxvii, 12.

Phœnicia, a province of Syria, the limits of which cannot be ascertained, since they have not been always the same. — The Phenicians were much celebrated for their knowledge of navigation, commerce and astronomy.

Philadelpia, the same with Rabbah or Rabbath, the capital of the Ammonites. Rev. iii, 7.

Philémon, a rich citizen of Colosse in Phrygia. He was converted to the christian faith, with Appia his wife, by Epaphras the disciple of St. Paul. Some say, he was made by that apostle bishop of Colosse, and that he there suffered martyrdom, together with Appia his wife, in the time of Nero.

Philetus, mentioned by St. Paul in his second epistle to Tim. ii, 16, &c.

Philip, the apostle, was a native of Bethsaida, and called to the apostleship at the beginning of our saviour's mission. — After our Lord's ascension, St. Philip went to propagate the gospel in upper Asia, where by his preaching and miracles he gained many converts. In the latter part of his life he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent of a prodigious

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digious bigness. St. Philip procured the death, or at least the disappearing of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates enraged at Philip's success, imprisoned him, and ordered him to be severely scourged and then put to death, which some say was by crucifixion, others by hanging him up against a pillar.

Philip, the second of the seven deacons, chosen by the apostles after our saviour's resurrection. Philip preached the gospel in Samaria, performed there many miracles, and converted many persons. Afterwards he was ordered by the angel of the Lord to meet the eunuch belonging to Candace, queen of Ethiopia, whom he likewise converted to the christian faith. Acts viii, 26.

Philippi, one of the chief cities of Macedonia, formerly called Dathos, but afterwards had its name from Philip, the famous king of Macedon, who repaired and beautified it. St. Paul came to this city in the year 52, and made many converts, to whom he afterwards sent an epistle by Epaphroditus, which is received as one of the canonical books of scripture.

Philistines, a people of Palastine, who came hither from the isle of Caphtor. The time of their coming is not known, however they had been a long time in the land of Canaan, when Abraham came thither, in the year of the world 2083.

Philologus. St. Paul, in his epistle to the Romans, salutes Philologus, (xv, 15,) of whom nothing particular is known.

Phinebas, son of Eleazar, and grandson of Aaron. He was the third high priest of the Jews, and is much commended for the zeal he shewed in vindicating

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vindicating the glory of God, in the affair of Zimri and Cosbi. Numb. xxv, 7. Inasmuch that God promised the priesthood should be given to his posterity by a perpetual covenant; this condition being included (as interpreters observe) that his children should continue faithful and obedient. The time of Phinehas's death is not exactly known.

The same also of the son of Eli and brother of Hophni.

Phlegon, mentioned by St. Paul in his epistle to the Romans, xvi, 14, was made according to the Greeks, bishop of Marathon in Attica.

Phygellus, was a christian of Asia, who happening to be at Rome while St. Paul was there in prison, (2 Tim. i, 15,) forsook him in his necessity, together with Hermogenes. 2 Tim. i, 15.

Physician, signifies, 1st, one who professes and practices medicine, or the art of physic. Mark v, 26.—2d, Embalmers of dead bodies, Gen. l, 2.—3d, Comforters and healers by advice and counsel. Job. xiii, 4.—4th, Prophets and teachers, as instruments of curing hard hearted sinners. Jer. viii, 22.—5th, Jesus Christ, the only sovereign physician of the soul, who by his blood and spirit cures all our spiritual maladies. Matt. ix, 12.

Pibabiroth (Heb. *the pass, or mouth of Hiroth*) one of the encampments of the children of Israel, by the Red Sea.

Pilate or *Pontius Pilate*, is generally believed to be a Roman, though it is not certainly known what family or country he was of.—He was sent to govern Judea, in the room of Gratus, in the year 26 or 27 of the vulgar æra, and in the 12th or 13th of the reign of Tiberius.—Pilate, though perfectly convinced of our blessed Saviour's

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Saviour's innocence, was overcome by the importunity of the people, and delivered him up to the soldiers, that they might crucify him. He was afterwards deposed by Vitellius the proconsul of Syria, for his excessive cruelties and rapine, and sent to Rome to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor Caligula banished him to Vienne in Gaul, where he was reduced to such extremity, that he put a period to his miserable existence with his own hands.

Piletha, one of the chief priests, who signed the covenant which Nehemiah renewed with the Lord. Neh. x, 24.

Pillar, a pillar of clouds, of fire, or of smoke, signify a cloud, a fire, a smoke which are raised up towards heaven in the form of an irregular pillar. Exod. xiii, 21.

Pirathon, a city of the tribe of Ephraim, in the mountain of Amalek. Jud. xii, 15.

Pisgab, a mountain beyond Jordan, in the country of Moab.

Pisidia, a province of Asia Minor. At Antioch of Pisidia St. Paul preached. Acts xiii, 14.

Pison, or *Phison*, one of the four great rivers that watered the Terrestrial Paradise. Calmet supposes this river to be the same with Phasis, a famous river of Colchis.

Pleiades, in astronomy, an assemblage of the stars, in the neck of the constellation Taurus, and which appears at the beginning of the spring. Job xxxviii, 31.

Pontus, a province of Asia Minor. To the faithful of this province, and to those of the neighbouring provinces, St. Peter addresses his first epistle. 1 Pet. i, 1.

Potiphar,

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Potiphar, an officer of the court of Pharaoh, king of Egypt, to whom Joseph was sold by the Midianitish merchants, and by whom he was made super-intendant of his house. But some years after, upon the false accusation of Potiphar's wife, was cast into prison, and from thence delivered in the manner related in Gen. xli, 45.

Priest, the general name for the minister of religion in all ages and countries. The priest under the law was, among the Hebrews, a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins, and those of the people. Lev. iv, 5. The high-priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the practice and judgments of the Jewish nation. Deut. xviii, 8.

Priscilla, who together with her husband Aquila lived at Corinth when St. Paul came thither, Acts xviii, 1. They entertained the apostle at their own house, where he lodged a good while, Aquila and St. Paul working at the same business, which was that of making tents of leather for the use of the army. They attended the apostle to Ephesus, (Rom. xvi, 5.) from thence they went to Rome, and some time afterwards returned into Asia, where it is supposed they died.

Prochorus, one of the seven first deacons. Acts vi, 5.

Prophets, in general, are those who foretell future events, as the original word imports. In particular, they are those inspired persons among the Israelites who were commissioned by God to declare his will and purposes to that people, under which character they foretold the captivity

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of Babylon, the coming of the Messiah, and other great events in the œconomy of divine providence.

Proselyte, (Gr. *stranger*) in the religious sense of the word is one who leaves or renounces one religion to embrace and profess another. Proselytes among the Hebrews were distinguished into two sorts; the first called Proselytes of the Gate, and were those who observed the Moral law only, and the rules that were imposed on the children of Noah; the second were called the Proselytes of Justice, who engaged themselves to receive circumcision and the whole law of Moses.

Psalms, a canonical book of the Old Testament, containing spiritual songs and hymns composed by king David and others. They are called Psalms from the Greek *ψαλλω*, which signifies *to touch sweetly*, because with the voice was joined the sound of musical instruments.

Psalttery, a musical instrument in use among the Hebrews, and was composed of wood with strings, and made use of with other instruments in the solemnities and ceremonies of religion. 1 Kings x, 12.

Ptolemy, a name borne by all the kings of Egypt, from Ptolemy the son of Lagus, who, upon the death of Alexander the great, succeeded to the government of this country, until the time of its conquest by the Romans.

Publican, a farmer or receiver of public money, an officer of the revenue, and collector of such taxes as are imposed on the people. This was an office very hateful to the Jews, who had always greatly valued themselves upon their liberty. John viii, 33.

Publius, the governor of the island Melita or Malta; when St. Paul was shipwrecked by a tempest

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QUARTUS, a disciple of the apostles, of whom mention is made by St. Paul in his epistle to the Romans, xvi, 23. The Greeks say he was one of the seventy disciples, and bishop of Berythus.

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RA'AMAN, the fourth son of Cush, who peopled a country in Arabia, from whence they brought to Tyre, spices, precious stones, and gold. Ez. xvii, 22.

Ramſes or **Ramſes**, a city built by the Hebrews during the time of their servitude in Egypt. Ex. i, 11. It probably took its name from one of the Egyptian kings.

Rab, **Rabbi**, **Rabban**, or **Rabbam**, a title of dignity among the Jews, and signifies *master* or *exceller*. The title of Rabbins or Rabbins were given to those who placed their chief study in traditions or the oral law.

Rabbab or **A'rabba**, a city mentioned by Joshua, xv, 60. Probably the same with Arbeca or Hebron.

Rabbab or **Rabbat-Ammon**, a chief city of the Ammonites, situated beyond Jordan. It had afterwards the name of Philadelphia from Ptolemy Philadelphus.

Rab-shakeb or **Rab-faces**, (Heb. *the chief butler* or *cup-bearer*) was sent with an imperious message by Sennacherib, king of Assyria, to summon Hezekiah to surrender to him. 2 Kings xviii, 17.

Rabſaris, (2 Kings xviii, 17.) chief of the eunuchs of

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of king Sennacherib. He was sent with Rabshakeh and Tartan to summon Hezekiah to surrender.

Racha or *Raca*, a Syriac word which properly signifies empty, vain, foolish, and including a strong idea of contempt. Mat. v, 22.

Rachel, (Heb. *a sheep*) daughter of Laban, sister of Leah, wife of Jacob, and mother of Joseph and Benjamin.

Raddai, the fifth son of Jesse, and brother of David. 1 Chr. ii, 14.

Rages, a city of Media, standing upon the mountains of Ecbatane, about a day's journey from that town. Tob. i.

Raguel, father of Sarah, and father-in-law of young Tobias. Tob. vi.

Rabab, a harlot or hostess of the city of Jericho, who received into her house and concealed the spies sent by Joshua to view the city. Josh. ii, 1. For which good office she and her whole family were saved from that general destruction which God soon after brought upon the city of Jericho and its inhabitants.

Ramah, a city of Benjamin, situate between Gaba and Bethel, towards the mountains of Ephraim, six miles distant from Jerusalem, to the north. The name also of a city of Naphtali, upon the frontiers of Asher. Josh. xix, 36.

Ramathem, a city on the road from Joppa to Jerusalem. 1 Mac. xi, 34.

Ramoth, a famous city in the mountains of Gilead, which was assigned for an habitation to the Levites, and was one of the cities of refuge beyond Jordan.

Raphael, one of the seven archangels which are supposed to be continually before the throne of God, and are always at hand to perform his commands. — This angel took an human

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form, and conducted Tobias from Nineveh to Rages. See Tob. v, 5 and 6.

Reaiab, son of Shobal, father of Jahath, and grandson of the patriarch Judah. 1 Chr. iv, 2.

Rebbab, or *Rebecca*, daughter of Bethuel, wife of Isaac, and mother of Esau and Jacob. Gen. xxiv.

Rechab, father of Jonadab, the founder of the order of the Rechabites, who were enjoined to drink no wine, to build no houses, to sow no grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. But in what age this order was established, and who this Rechab was, are matters of uncertainty.

Replam or *Rabelaiia*, of the race of the priests, returned to Jerusalem with Zerubbabel. Ezz. ii, 2.

Rehaviab, the eldest son of Eleazer, and grandson of Moses. 1 Chr. xxiii, 17.

Rehoboam, the son and successor of Solomon. In his reign, the kingdom of David was divided; the tribes of Judah and Benjamin continued in their fidelity to Rehoboam, and the other ten tribes were subject to Jeroboam the son of Nebat. Rehoboam died after he had reigned seventeen years, was buried in the city of David, and left his son Abijah his successor to the throne.

Rebeboth, a river of Idumæa. Gen. xxxvi, 37.

Remaliab, father of Pekah, king of Israel. 2 Kings, xv, 25.

Remmon-Metboar, a city bordering upon the tribe of Zebulun (Josh. xix, 13.) to the east of that tribe.

Remphan. Acts vii, 43. Who this God was, is a matter of conjecture. Grotius supposes him to have been some deity, as Remmon. Others take this Remphan to be a king of Egypt, deified by his subjects.

Raphaim,

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Rephaim, the ancient giants of the land of Canaan, There were antiently several families of them in this country. It is generally supposed, that they were descended from one called Raphah or Rapha; but others imagine that the word Rephaim properly signifies giants, in the antient language of that people.

Rephidim, was a station or encampment of the Israelites in the desert. Ex. xvii, 1. Where God miraculously supplied the people with water out of a rock, which rock was a type of Christ. 1 Cor. x, 4.

Ruben, (Heb. *see a son*) the eldest son of Jacob and Leah, born in the year of the world 2246. Gen. xxix, 32.

Reuel, son of Esau and Bashemath, the daughter of Ishmael. Gen. xxxvi, 4.

Reumah, a concubine or second-hand wife to Nahor, brother of Abraham. Gen. xxii, 24.

Rezin or **Rasht**, a king of Syria, who made an alliance with Pekah, son of Remaliah, to invade Ahaz, king of Judah, in which attempt they succeeded. But Ahaz afterwards, in conjunction with Tiglath-Pileser, king of Assyria, defeated Rezin, and put him to death. 2 Kings, xvi, 9.

Reginum, a city of Italy, in the kingdom of Naples. Acts xxviii, 12.

Rhoda, a damsel, who, living in the house of Mary the mother of John Mark, hearing the voice of Peter, whom she thought in prison, opened not the door for joy, but returned to tell them in the house. Acts xii, 13.

Rhodus, an island, lying south of the province of Caria, in Lesser Asia, and among the Asiatic islands; is accounted for dignity next to Cyprus and Lesbos. This was an extremely fertile and pleasant island, and remarkably famous for a statue

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a statue of the sun called his Colossus. This statue was seventy cubits high, standing astride over the mouth of the harbour, so that the ships sailed between its legs, and on account of its vast bulk, was reckoned one of the seven wonders of the world. Acts xxi, 1.

Rhódowicus, a traitor in the army of Judas Maccabæus, who went to the camp of Antiochus Eupater, king of Syria, to betray the counsels of his party. 2 Mac. xiii, 21.

Riblah, a city of Syria, very pleasantly situated. 2 Kings xxiii, 33.

Rimmon, (*High*) a god of the Syrians, which many suppose to be no other than the sun.

Riphab, second son of Gomer, and grandson of Japhet.

Rixpab, the daughter of Aiah, a concubine or wife of the second order to king Saul. She afterwards lived with Abner. 2 Sam. iii, 7.

Rózelim, a place in the country of Gilead, beyond Jordan, where lived Barzillai, the friend of David. 2 Sam. xvii, 27.

Rome, the capital of Italy, mistress of the Roman empire, was founded by Romulus and Remus, according to Usher, in the year 3960 of the Julian period, in the year of the world 3256, before Christ 748, towards the end of the reign of Hezekiah, king of Judah. — The Romans, at the coming of our Saviour, had extended their empire over almost every part of the then known world. Jerusalem was taken by them no less than three times: 1st, by the arms of Pompey, in the year of the world 3941; 2d, by Josicus, in the year 3967; and the third and last time, under Titus, when both the city and temple were utterly destroyed. — The gospel was early preached in this city. St. Paul wrote an epistle to the Roman converts in the year

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year 60, wherein his principal aim is to persuade them to a steady perseverance in the profession of christianity, by convincing them, that God is the God of the Gentiles as well as of the Jews, and others; now under the gospel there is no difference between Jew and Gentile, and that there was now no necessity to submit to circumcision, and the other ceremonial observances of the Jews. This epistle gives us a most clear and comprehensive view of christianity, since the apostle has most judiciously woven into his discourse its principal and leading doctrines.

Ruby, a beautiful gem of a red colour, with an admixture of purple. It is a gem of great value, second only in hardness to the diamond.

Job xxviii, 18.

Rufus, the son of Icmou the Cyrenean, probably famous among the first christians, since Mark mentions him with distinction. Mark xv, 21.

Ruth, a Moabitish woman, who first married Chilion the son of Ebimelech and Naomi, but returned with her mother-in-law, who lost her husband and two sons, into Judea, where she was afterwards married to Boaz, who was the father of Obed, who was the grandfather of David. *See the book of Ruth.*

and which had been taken from the land translation of our first parents, and were intended to expiate the guilt of our fathers of our fathers upon the cross, for the sins of the whole world.

Galilee, a famous seat among the Jews, so called from their founder Sadoe. It began in the reign of Sadoe, king of Sadoe, and was the seat of the Sadoe, and teacher of the law in the principal divinity school of the Jews.



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SABA'CHTANI. This is a corrupt reading of the word *Azabtbani* or *Gnazabtbani*, thou hast forsaken me. Mark xv, 34. Psa. xxii, 1. *Subbarb*, (Heb. *rest*) a solemn festival of the Jews, being the seventh day of the week, which they observed with remarkable exactness, even to a degree of superstition. The observation was at the very first beginning of things, and was intended by God as a day to be set apart for the contemplation of his works in creation.

Sabians. Isa. xlv, 14. "The Sabians, men of stature." These are probably the Sabians of Arabia Felix, or those of Asia. They submitted themselves to Cyrus and acknowledged his government.

Sabticba, the fifth son of Cush. Gen. x, 7.

Sackbut, a sort of antient musical instrument, which was in use in Chaldaea, and is supposed to be a string instrument, of a shrill sound, and which had generally but four strings.

Sacrifice. Sacrifices are supposed to have taken place from the fatal transgression of our first parents, and were intended to typify the grand sacrifice of our saviour upon the cross, for the sins of the whole world.

Sadducees, a famous sect among the Jews, so called from their founder Sadoc. It began in the time of Antigonus of Sadoc, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city.

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He died in the time of Ptolemy Philadelphus, king of Egypt. Antigonus having often in his lectures inculcated to his scholars, that they ought not to serve God in a servile manner, but only out of filial love and fear; two of his scholars, Sador and Baithus, inferred from thence, that there were no rewards at all after this life, and therefore separating from the school of their master, they thought there was no resurrection or future state, neither angel or spirit. — They seem to agree intirely with the Epicureans, differing only in this, that though they denied a future state, yet they allowed the power of God to create the world, and his providence to govern it, whereas the followers of Epicurus denied both.

Salamis was once a famous city in the isle of Cyprus, where the gospel was early preached. In the primitive times it was made the see of the primate or metropolitan of the whole island. Acts xiii, 5.

Salem, (Heb. *peace* or *safety*) a name of the city of Jerusalem. Psa. lxxvi, 2.

Salmône, a city and sea-port in the island of Crete. Acts xxvii, 7.

Salsme, wife of Zebedee, and mother of St. James major, and St. John the evangelist. She was one of those holy women who used always to attend upon our Saviour in his journeys and minister to him. Matt. xxvii, 56. Mark xvi, 1.

Samaria, the capital city of Samaria, or of the ten tribes. It was built by Omri, king of Israel, and received its name *Samaria*, from Shemar, the person of whom Omri purchased the hill whereon it was built. In the time of Shalmenezer, king of Assyria, by whom it was taken, this city was much enlarged and beautified.

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sided. Shalmanezzer, having reduced it to a heap of stones, and carried captive the Israelites he found in the country, sent other inhabitants in their stead, of which the most considerable were the Cuthites, descendants from Cush. Esarhaddon, the successor of Shalmanezzer, sent priests to instruct these people in the true religion, their country being infested with lions, which he imputed to the ignorance of the people, in the manner of worshipping the God of the country. At first they mingled Judaism and Paganism together, but afterwards they adhered only to the law of Moses. In the time of Alexander the great, they built a temple on Mount Gerizim, which they supposed was the place where God intended to receive the adoration of his people. There was a perpetual enmity between these people and the Jews. John iv, 9.

Samos, a famous island in the Archipelago, upon the coast of Asia Minor. 1 Macc. xv, 23.

Acts xx, 15.

Samothracia, an island of the Ægean sea. Acts xvi, 11.

Samson, the son of Manoah and of a woman whose name is not known. His birth was predicted by an angel who appeared to Manoah and his wife. He was designed by God to deliver the Jews from the hands of the Philistines, and had such amazing strength given him, as no man ever yet possessed. After performing many glorious actions, he fell in love with Delilah, a Philistian harlot, to whom he declared the part in which his extraordinary strength lay: she deceived and betrayed him into the hands of her countrymen, by whom he was imprisoned, had his hair shorn and his eyes put out. After Samson had continued a year

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year in prison, his hair was grown and he restored to his former strength. The Philistines about this time held a grand feast in honour of their god Dagon, whom they supposed had delivered Samson into their power. Their prisoner was sent for to divert them, and after they had insulted him for some time, he desired to be led to one of those pillars which supported the building. By this means, having laid hold of the two main supporters, he pulled the temple down upon himself and the Philistines, crushing no less than three thousand people (with the chief of the nobles) to death in its fall.—Divines suppose that he was moved to this action by the peculiar inspiration of the Holy Ghost.

Samuel, (Heb. *asked of God*) the son of Elkanah and Hannah, of the tribe of Levi and family of Kohath, a prophet and judge of Israel for several years. He succeeded Eli in his office, whose family was rejected from serving the Lord for the iniquity of his children, which the old man did not endeavour to restrain. Samuel died at the age of ninety-eight, about two years before the death of Saul, in the year of the world 2947.—To him are ascribed the book of Judges, that of Ruth, and the first book of Samuel.

Sanbállat, the chief of the Cuthites or Samaritans, who was always an enemy to the Jews, and greatly opposed Nehemiah in the building the walls of Jerusalem. Neh. ii, 10.

Sanctuary. They called by this name that part of the temple of Jerusalem, which was the most secret and most retired of all the rest, in which was the ark of the covenant, and wherein none but the high-priest might enter, and that

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but once in a year, which was upon the day of solemn expiation. Sometimes it is used in general for the temple.

Sandals, at first were only soles tied to the feet with strings or thongs; afterwards they were covered, and at last they called even shoes by the name of sandals. These were sometimes made of gold or other precious matter, and wore a magnificent sort of stockings or buskins.

Sánbedrim, from the Greek word *συνεδριον*, which signifies a council or assembly of persons *sitting together*, was the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of their church and state. This council consisted of seventy senators, and had great authority. The king, the high-priest and the prophets were under its jurisdiction. The Jews had an inferior council of twenty-three judges to decide lesser matters, but had not a power of life or death. To this our Saviour refers, St. Matt. v, 22.

Sapphira, the wife of Ananias, who suffered together with him immediate death, for attempting to deceive the Holy Ghost. Acts v, 1.

Sapphires, a precious gem, of deep blue colour. It was the second stone in the second row, upon the high-priest's breast-plate. Ex. xxviii. 18.

Sarah (*princess*) the wife of Abraham and mother of Isaac, whom she bore at an age when she could form little expectations of such a blessing. Gen. xxi. The name also of the daughter of Raguel and wife of Tobias. Tob. iii, 7, 15.

Sáramel or *Saramáel*, a place mentioned in 1 Macc. xiv, 28. Which some suppose to be the same with Millo, others with Jerusalem.

Sardis,

S C R

Sardis, a city of Asia Minor, formerly the capital of Cræsus, king of Lydia. Rev. iii, 1, 2, &c.

Sárdius, (*redness*) the first stone in the first row of the high-priest's breast-plate, which many translate *ruby* or *pyropus*.

Sárdonyx, a precious stone, mentioned in Rev. xxi, 20.

Sárserchim, (*the chief of the cup-bearers*) one of the chiefs of the Babylonian army. Isa. xxxix, 3.

Satan, i. e. an *adversary*, an *enemy*, an *accuser*. It is generally used for the Devil.

Sávaran, the surname of Eleazer, the brother of Judas Maccabæus. 1 Mac. vi, 43.

Saul, the son of Kish, of the tribe of Benjamin, and the first king in Israel. Saul, not fulfilling the commands of God, was rejected by him, and David the son of Jesse was anointed king in his stead. When Saul knew this, he persecuted David with the greatest enmity; but was at last slain, together with his sons, on mount Gilboa, fighting valiantly against the Philistines. 2 Sam. i, &c.

Sceva, a Jew, chief of the synagogue at Ephesus. There were seven sons of this Sceva, who went from one city to another, as a great many other Jews did, to exorcise those who were possessed. These being at Ephesus pretended to invoke the name of Jesus over those who were possessed. But the spirits handled them so severely for this presumption, that they were forced to flee out of the house naked and wounded.

Scribe. This word has different significations in scripture, viz. 1. It signifies a clerk, writer, or secretary, 2 Sam. viii, 17.—2. A commissary or muster-master of the army, 2 Chr. xxvi, 11. 2 Kings xxv, 19.—3. An able and skilful man, a doctor of the law, 1 Chr. xxvii, 32. Matt. xxii, 52.

S E N

Sea. The Hebrews gave this name to all great collections of water, to great lakes, pools, or rivers.

Secaiah, a city of the tribe of Judah, situated at the southern limit of this tribe, and in the desert.

Secundus, a disciple of St. Paul, who followed him out of Greece into Asia, in the 58th year of Jesus Christ. Acts xx, 4.

Seir, (Heb. *hairy*) the Horite was to the east and south of the Dead Sea, in the mountains of Seir. Gen. xiv, 6.—Moses says, Esau made war with the Horites and took possession of their mountains.

Selah. This word occurs very often in the book of Psalms, but its sense cannot be determined; some referring it to a note of music, and others to the conclusion of a prayer, and that it answers nearly to Amen.

Seleucia, a city of Syria, situate upon the Mediterranean, near the place where the Orontes discharges itself into the sea. Acts xiii, 4.

Seleucus Philopater, or *Soter*, saviour, king of Syria, reigned 12 years, from the year of the world 3816 to 3828.—It was he who sent Heliodorus to Jerusalem, to take away the treasures of the temple. 2 Mac. iii, 3. Where it is said, that under the reign of this prince Judea enjoyed a profound peace.

Semashiah, the son of Shemaiah, a Levite and porter belonging to the temple. 1 Chr. xxvi, 7.

Sennacherib, king of Assyria, who, in the reign of Hezekiah king of Judah, coming with great power and might to lay siege to and destroy the city of Jerusalem, had his army (consisting of 185000 men) cut off by a destroying angel, which many suppose to have been effected by thunder; others by a very hot wind, which is
very

S E T

very common in those parts.—Sennacherib returned almost alone into his own country, and was soon after slain by his two sons, (as he was worshipping in the temple of his God Nisroch, about the year of the world 3294.

Seorim. The family of Seorim was the fourth in order of the twenty-four sacerdotal families.

Sepharvaim. The situation of this city or country is not known.

Sépulchre. Sepulchres among the Jews were hollow places dug into rocks, as was that bought by Abraham for the burying of Sarah, those of the kings of Judah and Israel, and that wherein our Saviour was laid in mount Calvary.

Seraiab, David's secretary, 2 Sam. viii, 17. It is likewise the name of many others mentioned in sacred scripture.

Sérgius Paulus, proconsul or governor of the island of Cyprus, who was converted by St. Paul in the year of Christ 44 or 45. Acts xiii, 7.—

Many believe that St. Paul did not receive this name till after the conversion of Sérgius Paulus, and that he took it up as a trophy of the victory he had gained over the prince of darkness.

Seron, general of the army of Antiochus Epiphanes, who was defeated by Judas Maccabeus. 1 Mac. iii.

Servant. This word generally signifies a slave. For among the Hebrews and the neighbouring nations, the greatest part of the servants were slaves, whose persons, bodies, goods, and even lives in some cases, were wholly in the disposal of their masters. The Hebrew slaves continued in servitude only to the year of Jubilee, whereas others, who were strangers, were perpetually subject to the will of their masters.

Seth, son of Adam and Eve, was born in the year of the world 130. The descendants of Seth

S H A

are those who in scripture are called the children of God, those who preserved true religion and piety in the world; whereas the descendants of Cain gave themselves up to all manner of wickedness.

Shaalabbin, a city of Palestine, in the tribe of Dan.

Josh. xix, 42.

Shailbon, the name of a place in Judea, the same as Silbon beyond Jordan. 2 Sam. xxiii, 32.

Shaaraim, a city of the tribe of Simeon. 1 Chr.

iv, 31. Afterwards yielded up to the tribe of

Judah, and called Sharaim or Saraim.

Shabaraim, (son of Uzzah, and father of Jobab,

Zibia, &c. 1 Chr. viii, 8.

Shallum, the fourth son of Josiah king of Judah.

He is the same as Jehoahaz, who was made

king after the death of Josiah, and whom the

king of Egypt took prisoner and carried into

his own country. 2 Kings xxiii, 30. Shallum

is the name of several others mentioned in sa-

cred scripture.

Shalmaneser, king of Assyria, who came into Pa-

lestine, besieged Hoshea king of Israel in his

capital city of Samaria, took the city, put Ho-

shea into bonds, and carried the people beyond

the Euphrates. Shalmaneser began to reign in

the year of the world 3276, and died in 3290.

Shamgar, the son of Anath, was the third judge

of Israel. The scripture tells he defended Is-

rael, and slew 600 Philistines with an ox-goad.

Judg. iii, 31.

Shammai, the son of Rekem, and father of Maon.

1 Chr. ii, 44.

Shammua, the son of Zaccur, of the tribe of Reu-

ben. Numb. xiii, 4.

Sharaim, a city of the tribe of Judah. Josh. xv, 36.

Sbarizer, or *Sarasar*, second son of king Senna-

cherib,

S H E

Shearib, who slew his father in the temple of his god Nisroch. 2 Kings xxix, 37.

Sharon, or **Sarab**. There are three cantons of Palestine, known by the name of Sharon. This place was almost become a proverb to express a place of extraordinary beauty and fruitfulness.

Isa. xliiii, 9, and xxxv, 2.

Sarubén, or **Sarabén**, a city of the tribe of Simeon, probably the same as Saharem. Josh. xix, 6.

Shaveth-Kirjathaim. The Emims, an ancient people beyond Jordan, dwelt at Kirjathaim.—Calmet thinks it probable, that this place was a plain near the city of Kirjathaim.

Sheba, the son of Raamah, (Gen. x, 7.) is thought to have peopled Arabia Felix, where his father Raamah had his dwelling.

Sheba, (*queen of*) who came to Jerusalem in the time of Solomon to make trial of his wisdom, by proposing riddles to him and other enigmatical questions, which were then of frequent use among those who passed for wise men. After she had satisfied herself in all things, and had seen the wisdom of this prince, the magnificence of his court, and the sumptuousness of his table and attendants, she was much astonished, and owned that what she had been witness of greatly exceeded what fame had reported to her: after imparting mutual presents, she returned into her own country—but where this country was situated has been matter of some dispute, many supposing it to be in Ethiopia; Josephus says Sheba was the ancient name of the city Meroe, which was the capital of an island of the same name, to the south of Palestine. The most probable opinion is, that this princess came from Arabia, since in that country there are Sabians and Cushims, and it was

S H E

was to the south of Judæa, it bordered upon the ocean, and abounded in gold, silver, spices and perfumes, the presents she brought to Solomon. See *Calmet's Dict.* *vd. arond. 1. 1. 1.*

Shebaniab, the name of a priest in the time of David. 1 Chr. xv, 24. *amb. 1. 1. 1. 1. 1.*

Shēbarim, a place near Ai.—Some take Shebarim in an appellative sense, “They pursued them till they had entirely routed them,” thus the Septuagint, *τω; συντησαν αυτω;.*

Shebat, the fifth month of the civil, and eleventh of the ecclesiastical year, among the Hebrews, and answers to our January. *1. 1. 1. 1. 1.*

Shēbuel, the eldest son of Gershom, and grandson of Moses. *1. 1. 1. 1. 1.*

Shechaniab, the name of several men mentioned in scripture. *1. 1. 1. 1. 1.*

Shechem, or *Sechem*, son of Hamor, and prince of the Shechemites. *1. 1. 1. 1. 1.*

Sechem, son of Hamor. See *Dinab.* *1. 1. 1. 1. 1.*

Shechem, a capital city of the Samaritans, ten miles from Shiloh and forty from Jerusalem. Near this city was Jacob's well or fountain, where our Saviour conversed with the woman of Samaria. John iv, 5. This city is likewise called Sychar. *1. 1. 1. 1. 1.*

Shelemiab, of the race of the priests. Neh. xiii, 13. *1. 1. 1. 1. 1.*

Shelōmi, or *Salōmi*, father of Ahihud, of the tribe of Asher. Numb. xxxiv, 27. *1. 1. 1. 1. 1.*

Shelōmith, daughter of Zerubbabel, prince of Judah. 1 Chr. iii, 19. *1. 1. 1. 1. 1.*

Shelūmiel, or *Salāmiel*, son of Zurishaddai, prince of the tribe of Simeon. Numb. i, 22. *1. 1. 1. 1. 1.*

Shem or *Sem*, son of Noah. Gen. vi, 10. The posterity of Shem had for their possession the best countries in Asia. The Jews ascribe to them the theological tradition of the kings that Noah had learned from the first men.

Shem

S H I

Shem communicated them to his children, and by this means the true religion was preserved in the world. It is conjectured, that in the heathen mythology, Pluto is Shem; Ham Jupiter, and Japhet Neptune.

Shemaah or *Samaa*, father of Joash, of the tribe of Benjamin. 1 Chr. xii, 3.

Shemach, the name of several men mentioned in sacred scripture. 1 Chr. iv, 37. 1 Kings, xii, 22, &c.

Shemariah, one of those brave men, who repaired to the assistance of David at Ziklag. 1 Chr. xii, 5.

Shemeber, king of Zebouim, one of the five confederate princes, defeated by Cherdarlaomer and his allies. Gen. xiv, 2.

Shemida, son of Gilead, of the tribe of Manasse, head of the family of the Shemidaites. Numb. xxvi, 52.

Shemiramoth, a Levite, and porter of the temple. 1 Chr. xv, 18.

Shephatiah, son of David and Abital. 2 Sam. iii, 4.

Shephuphan, the son of Bela, and grandson of Benjamin. 1 Chr. viii, 5.

Sheshach, a name whereby Jeremiah points out Babylon, xv, 26. Calmet supposes Sheshach was an idol worshipped at Babylon, probably the *Morn*.

Sheshbazzar, a prince of the tribe of Judah, to whose care the sacred vessels of the temple were committed, when king Cyrus restored them to the Jews. Ez. i, 8. It is the general opinion of Interpreters, that this is only another name of Zerubabel.

Sibboleth or *Sibboleth*, (Heb. *an ear of corn*.) See

Judg. xix, 6.

S H I

Shiggâion or *Shigionoth*. A word which we read in the title of Psalm vii, and in Habakkuk iii,

1. Many suppose this to be an instrument of music, others that it is a certain air or tune to which this psalm was sung. Calmet thinks it ought to be translated a *song of trouble*, or a *song of consolation of David*.

Shiloh, (*sent*) is the word the patriarch Jacob makes use of to foretell the coming of the Messiah. Gen. xlix, 10. This prophecy was ever applied to Jesus Christ by the antient Jews, as well as by the Christians.

Shiloh, a famous city in the tribe of Ephraim. Josh. xviii.

Shimeah, a prince of the family of Benjamin, and the son of Mikloth. 1 Cor. viii, 32.

Shimei, son of Gera, kinsman of king Saul. When David retired from Jerusalem, on account of the rebellion of his son Absalom, Shimei met him at Bathurion, cursed, insulted, and threw stones at him. This offence David passed by during his life, but as such examples of lenity are sometimes of dangerous consequence, he ordered his son Solomon not to let Shimei go unpunished. He was, soon after the accession of Solomon to the throne of his father, put to death by the command of that prince. 2 Sam. xix.

Shimron or *Simeron*, a city of Zebulun. Josh. xix, 15.

Shinar or *Sénnaar*, a province of Babylonia, where the tower of Babel was undertaken to be built. Gen. xi, 2.

Shiphrah or *Sephora*, one of the midwives of Egypt, who preserved the Hebrew children. Exod. i, 15.

Shishak or *Sesac*, king of Egypt, declared war against Rehoboam, king of Judah, in the fifth year

S H O

year of his reign, entered Jerusalem, but soon after withdrew, taking with him the treasures of the Lord's house, and those of the king's palace, together with the golden bucklers that Solomon had made.—Shishak is the first king of Egypt, whose proper name is mentioned in scripture, but chronologists are not agreed what order he should obtain among the Egyptian Dynasties. Some suppose to be the same as Sesonchis, others as Sesostris. Sir Isaac Newton is of opinion this Shishak was the greatest conqueror and most celebrated hero in all antiquity, being the son of Jupiter Ammon, and known to the Greeks by the names of Bacchus, Osiris and Hercules, was the Belus of the Chaldeans, and the Mars or Mavors of the Thracians.

Shittim, a sort of precious wood whereof Moses made the greatest part of the tables, altars and planks belonging to the tabernacle. The septuagint have rendered this word the *incorruptible wood*. St. Jerome says, Shittim wood grows in the deserts of Arabia, and is like white thorn as to its colour and leaves; but the tree is so large as to furnish very long planks. The wood is hard, tough, and is extremely beautiful.

Shobach, a general of Hadedezer, king of Syria, whom David defeated and mortally wounded. 2 Sam. x, 16.

Shoshannim, a word in the titles of Psalm xlv and lxxx, which the Septuagint translate *οργανοι αλλοιωθησομενων*, *those that shall be changed*. Le Clerc takes this to signify the master of a musical instrument, called Shoshannim; and Calmet supposes Shoshannim to have been the name of a musical instrument of six strings, or a song of rejoicing.

Shuah,

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Shuah, the daughter of Herah the Adullamite, and wife to the patriarch Judah. She was the mother of Er, Onan and Shelah. Gen. x, 1.

Shulamite or *Sulamite*, a name given to the spouse in the Canticles, (vi, 13,) as by way of allusion to the name of Solomon.

Shunamite, a woman born at Shunem. This name was given to Abishag, the spouse of David. 1 Kings i, 2.

Shunem, a city belonging to the tribe of Issachar. Josh. xix, 18.

Thur or *Sur*, a city in Arabia Petraea, which has given its name to the desert of Sur, in the same country. Gen. xvi, 7.

Shushan or *Susan*, the capital city of Susiana, or of the country of Elam, that is of Persia. From the time of Cyrus, the kings of Persia took up the custom of passing the winter here, and the summer at Ecbatana. The winter was very moderate at Shushan, but the heat of the summer was so great, that the very lizards and serpents that were surprised by it in the street, were even burnt up by the heat of the sun. Strabo, l, 15.

Sidon or *Zidon*, the eldest son of Canaan, and founder of the very antient city of Sidon, the capital of Phœnicia.

Sibon, a king of the Amorites, who, refusing a passage to the Hebrews, and coming to attack them, was himself slain, and his army routed. Numb. xxi, 21.

Siber or *Sieher*, a word which literally signifies trouble, and the name whereby the Nile is sometimes called in Scripture, its waters being generally troubled or turbid. Josh. xiii, 3.

Silas or *Sylvanus*, was, according to St. Luke (Acts xv, 22) one of the chief men among the brethren which gives room to judge that he was

S I M

was of the number of the seventy disciples. When a dispute was raised at Antioch concerning the observation of the legal ceremony, he was among the number who were deputed to consult the apostles upon this question. When Paul and Barnabas separated on account of John and Mark, Silas joined himself to the former, and attended him in his journeys to preach the gospel. St. Paul acknowledges his usefulness in 2 Cor. i, 19. Some say he suffered martyrdom in Macedonia.

Silōam, a celebrated fountain under the walls of Jerusalem, towards the east, between this city and the brook Kidron.

Simēon, (Heb. *bearing*) son of Jacob and Leah, and one of the twelve patriarchs. The nation of Simeon was to the west and south of the lot of Judah, having the tribe of Dan and the Philistines to the north, the Mediterranean to the west, and Arabia Petraea to the south. Josh. xix.

Simeon, an holy man at Jerusalem, full of the Holy Ghost, and expecting the redemption of Israel. Luke ii, 25, &c.

The Holy Ghost had assured him, that he should not die before he had seen the Christ of the Lord. He therefore came into the temple, moved by a supernatural inspiration, just at the time Joseph and Mary presented Jesus there, in obedience to the law. Then Simeon took the child in his arms, and gave thanks to God in the words related in St. Luke ii, 29, &c.

Simon Maccabæus, surnamed *Theffi*, son of Mattathias, and brother of Judas and Jonathan. He was chief prince and pontiff of the Jews, from the year of the world 3860 to 3869. Simon was esteemed a wise counsellor, and a valiant commander. Under him the Jews enjoyed

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great peace and tranquillity. He was treacherously slain, in the year 3869, with his sons Mattathias and Judas, by Ptolemy the son of Ambubus, who had married his daughter, in the castle of Docus. Ptolemy thought, by this barbarous piece of treachery, to make himself master of Jerusalem and the whole country of Judea. But John Hircanus, the son of Simon, getting intelligence of his design, arrived before him at Jerusalem, where he was acknowledged high-priest and prince of the Jews, in the room of his father.

Simon the Cyrenæan, who was compelled to bear the cross of our blessed Saviour, he being no longer able to sustain the weight of it. It is not clearly known whether Simon was a Jew or a Gentile. Many fathers have supposed the latter, and that he was of that idolatrous people who were afterwards to be called to the profession of the gospel, and to carry the cross after Christ.

Simon the Canaanite, i. e. *Simon the Zealous*, from the Hebrew word *Rana*, which signifies to be *zealous*. Others are of opinion, that he was called *Canaanite* from *Cana*, a city in Galilee. Some suppose that he received this name *Canaanite* or *Zelotis*, (which seems only to be a translation of the word *Canaanite*) for the zeal he shewed in embracing the gospel of Jesus Christ; while others think that he was of a certain sect called *Zealots*, of which mention is made in *Josephus*, l. 4, c. ii. The particulars of his life are unknown, nor does it appear where he preached, or where he died.

Simon Magus, or the *Sorcerer*, a wicked impostor, who dwelt at Samaria, when St. Philip preached the gospel in that country, who, among the rest was converted, and embraced christianity.

St.

S M Y

—St. Peter and St. Paul coming soon afterwards into Samaria, to confirm the new converts, Simon was full of admiration at the wonderful miracles they performed, and offered the apostles a sum of money to communicate the same power to him. This proposal they rejected with the utmost indignation. Acts viii.

Suetonius, in his life of Nero, speaks of this impostor.

Sin, is any thought, word, action or desire, contrary to the law of God. 1 John, iii, 1.

Sin against the Holy Ghost, consists in imputing the works of Jesus Christ to the power of the devil.

Original Sin, was the rebellion of the first man against his Creator, which was a sin of universal efficacy, deriving a guilt and stain to mankind in all the ages of the world. The account the scripture gives of it is grounded on the relation which all men have to Adam, as their natural and moral principle or head. Eph. ii, 3. Rom. v, 12. Job xiv, 4. Isa. v, 5.

Sinai or Sina, a famous mountain of Arabia Petræa, upon which God gave the law to Moses. Exod. xix, 1.

Sion. This is one of the names of Mount Hermon. Deut. iv, 48.

Sirion, the name that the Sidonians gave to Mount Hermon.

Sisera, general of the army of Jabin, king of Canaan. Judg. iv, 2.

Sister. This name, in the stile of the Hebrews, has much the same latitude as that of brother. It is used not only for sister, by father and mother, but also for her who is a sister only by father or mother, or is only a near relation.

Gen. xii, 13.

Smyrna, a city of Asia Minor, upon the Archipelago.

S O S

pelago, having a fine harbour. St. John speaks to the bishop of Smyrna, in Rev. ii, 8, &c. This bishop is generally supposed to be St. Polycarp.

Sodom, the capital city of Pentapolis. The crimes of this city were come to so great a height, that God destroyed it by fire from heaven, with three other cities, Gomorrah, Zeboim and Admah, which were as wicked as itself. Gen. xix. The plain whereon they stood, which before was pleasant and fruitful, like an earthly paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete, and was afterwards overspread by the waters of Jordan, which diffused themselves there, and formed the Dead Sea or lake of Sodom, called also the lake Asphaltitis, because of the asphaltus or bitumen with which it abounded.

Solomon, (Heb. *pacific* or *peaceable*) the son of David and Bathsheba, was born in the year of the world 2971. He was appointed by God to succeed his father, and build his temple, which he executed with the utmost magnificence and grandeur, erecting the most noble structure that ever yet appeared in the whole world. Solomon, in the beginning of his reign, acted with the greatest wisdom, piety and justice, but afterwards gave himself up to the love of women, who led him into the most shameful and scandalous idolatry. Solomon, after he had reigned about forty years, died in the year of the world 3029, being, as it is thought, fifty-eight years of age.

Sosipater, whom St. Paul salutes as his kinsman. Rom. xvi, 21. Some suppose that he was a real kinsman of the Apostle's, others, that he calls him kinsman only because he was of the same nation, tribe, city, and religion.

S P I

Sosthenes, chief of the synagogue at Corinth, who, when Gallio refused to bear the accusation of the Jews against St. Paul, was seized on by the Greeks, and beat before the tabernacle of Gallio. Some imagine, that these Greeks were Jews, who supposed Sosthenes to be a friend to the Christians. Acts xviii, 12, &c.

Sostratus, the commander of the fortress at Jerusalem, under Antiochus Epiphanes. 2 Mac. iv, 26.

Spikenard, a plant of a fragrant aromatic smell and taste, of which the scripture makes frequent mention.

Spirit, in Hebrew רוח *Ruach*, in Greek Πνευμα, and in Latin *Spiritus*, is in some places of scripture taken for the Holy Ghost, the third person in the divine Trinity. In others it signifies the reasonable soul, which animates us, and preserves its being, even after the dissolution of the body. That spiritual reasoning, chusing substance, capable of eternal happiness. Num. xvi, 22.—*Spirit* is also taken to signify an angel, a dæmon, a ghost, a soul separated from the body.

Stachys, a disciple, of whom St. Paul makes honourable mention, in his epistle to the Romans, xvi, 9.

Stacte, the Greek name for the gum that distils from the myrrh-trees.

Stéphanas, the name of one of the principal christians at Corinth, whom St. Paul baptized, with all his family, probably about the fifty-second year of Christ. 1 Cor. i, 16.

Stephen, the first martyr, was probably of the number of those Hellenistical Jews who believed in Jesus Christ. He was appointed the head or chief of the seven deacons who were chosen in the year 53. After having performed many

S Y N

miracles, and stedfastly defended the faith of Christ, he was cruelly put to death by the Jews, in the manner related in Acts vii.

Stoics, a sect of antient philosophers, who placed the supreme happiness of man, in living agreeably to nature and reason, affecting great stiffness, patience, apathy and insensibility. They were in their manners and sentiments (according to Josephus) greatly similar to the Pharisees. Acts xviii, 18.

The white Stone. Rev. ii, 17. "I will give him a white stone," *i. e.* I will give a full and public pardon and absolution. It is spoken in allusion to an antient custom of delivering a white stone to such as were acquitted in judgment. They used likewise to give a white stone to such as conquered in the games.

Sutcoth-Benoth, *i. e.* tents of the young women, or places of prostitution, where all young women once in their lives, prostituted themselves in honour of the goddess Milytta or Venus.

Susanna, daughter of Chelias and wife of Joachim, of the tribe of Judah. See her history in the apocryphal book which bears her name.

Sycene, a city in the southern frontiers of Egypt or Ethiopia, between Thebes and the great cataracts of the Nile.

Synagogue, (*an assembly*) the place where the Jews meet for the performance of divine service, and praying, reading and hearing the holy books and other instructions.—The origin of these synagogues is not clearly known. De Prideaux affirms there were none before the Babylonish captivity.

Synthetic, a virtuous and excellent woman, mentioned by St. Paul, Phil. iv, 2. who with another woman called Euodias, was as it were the head of the church at Philippi.

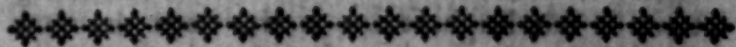
Syracuse,

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Syracuse, a famous city of Sicily, seated on the east side of that island, with a fine prospect from every entrance both by sea and land. This city, whilst in its splendor, was one of the largest and richest the Greeks possessed in any part of the world. Acts xxviii, 12.

Sy'ria, called in Hebrew *Aram*, from the name of the patriarch who first peopled it. Syria, properly so called, is by the Euphrates on the East, by the Mediterranean on the west, by Cilicia on the north, and by Phœnicia, Judea, and Arabia Deserta on the south.

Syro-Phœnicia. This is Phœnicia properly so called, of which Sidon or Zidon was the capital; and which having by the right of conquest been united to the kingdom of Syria, joined its old name of Phœnicia to that of Syria, just as Palestine was called Palestine of Syria, because it was considered as making a part of Syria. — In the Gospel, the Canaanitish woman is called a Syro-Phœnician by St. Mark, (vii, 26.) because she was of Phœnicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of this province. — St. Matthew (xv, 22.) calls her a Canaanitish woman, because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan. Gen. x, 15.



T.

T'A'BERAH, (*fire*) an encampment of the children of Israel in the wilderness. Numb. xi, 3.

Tábernacle, (*tent*) a kind of building, in form of a tent, set up by the express command of God, for the performance of religious worship, sacrifices,

T A L

ances, &c. during the journeying of the Israelites in the wilderness, and after their settlement in the land of Canaan, made use of for the same purpose, till the building of the temple at Jerusalem by King Solomon. Lev. xxv.

The feast of Tabernacles, a solemn festival of the Hebrews, observed after harvest on the fifteenth day of the month Tisri. Lev. xxiii.—It was one of the three great solemnities, wherein all the males were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths when they came out of Egypt.

Tábitba, the name of a christian widow at Joppa, whom St. Peter raised to life again. Acts ix, 36.

Tabor, a very remarkable mountain in Judea, not far from Kadesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali. From the top of this mountain, Mr. Maundrell says, you have the most agreeable prospect in the world. Here it was that our Blessed Saviour was transfigured.

Tábrimon, father of Benhadad king of Syria. 1 Kings xv, 18.

Tadmor, a city built by King Solomon, and from the time of Alexander the great was called Palmyra. It was situated in a wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates.—It was once the most magnificent city in the east, as even now appears from those noble ruins which are still to be seen.

Tabáphenes or *Taphnis*, a city of Egypt, probably the same as *Daphnæ Pelusia*, sixteen miles from Pelusium towards the south.

Tábpenes or *Taphne*, a queen of Egypt. 1 Kings xi, 19.

Tálitba-Cumi, (Syriac, *my daughter arise*.) Mark v, 41.

T E K

Talmai, the father of Maachah, wife of David, and mother of Absalom and Tamar. 2 Sam. iii, 2.

Tamar, daughter-in-law to the patriarch Judah, wife of Er and Onan, and mother of Pharez and Zarah. See Gen. xxxviii.

Tamar, daughter of David and Maachah, whose extraordinary beauty was the occasion of her brother Ammon's committing that unnatural crime with her, which is related *under the article Ammon*.

Tammuz, the name of a pagan deity, which is thought to be the same with Adonis.

Táppuah or *Tapbon*, a city upon the frontiers of the tribe of Manasseh, but belonging to the tribe of Ephraim. Josh. xvii, 8.

Táralab, a city of the tribe of Benjamin. Josh. xvii, 27.

Tarea, son of Micah, and grandson of Jonathan the son of Saul. 1 Chr. viii, 35.

Tares. (Matt. xiii, 29.) The word *ζιζάνια* should be more properly translated *Darnel* or *infelix Lolium*, which is a noxious weed that commonly grows up with wheat, whereas tares are a serviceable kind of pulse of great use for cattle.

Targum, a name given to the Chaldee paraphrases of the Old Testament.

Tárpelites, a people sent from beyond the Euphrates into Samaria. Ezr. iv, 9.

Tarshish, the second son of Javan. Gen. x, 4.

Tarsus, the capital city of Cilici, and native city of St. Paul. Acts ix, 11.—Some suppose that this city obtained the privileges of a Roman city for its firm adherence to Julius Cæsar, others are of opinion that St. Paul possessed the privileges of a citizen of Rome by some personal right that his father or ancestors obtained.

Tatnai, a governor of Samaria, who opposed the rebuilding of the temple and walls of Jerusalem. Ez. v, 6.

Tekel, i. e. *weight*. See *Belshazzar*.

T E M

Tékou, a city of the tribe of Judah, twelve miles south of Jerusalem. 2 Chr. xi, 6.

Teláffar or *Theláffar*, a place belonging to the children of Eden.

Tema or *Thema*, son of Ishmael. Gen. xxv, 15.

Temple, a house or dwelling of God, or a building erected or set apart for the worship of the true God, used frequently to denote the tabernacle built by Moses, and the word Tabernacle is sometimes made use of to denote the temple built by Solomon.

Solomon laid the foundations of the temple in the year of the world 2992, and it was finished in the year 3000, and dedicated in 3001. The place chosen for erecting this magnificent structure was one side of mount Sion called Moriah. Its entrance stood towards the east, and the most holy and retired part was towards the west. The dimensions and materials of this noble edifice may be found in the sixth and seventh chapters of the first book of Kings, and in the fourteenth chapter of Ezekiel.—This temple, after the time of its dedication, suffered many revolutions, and was at last entirely destroyed by Nebuchadnezzar king of Babylon, in the year 3398.—The Temple continued buried in its ruins for the space of fifty-two years, till the first year of Cyrus at Babylon, in the year of the world 3468. Then that prince gave permission to the Jews to return to Jerusalem, and rebuild the temple of the Lord. But they meeting with many interruptions in the rebuilding it from their enemies, did not finish and dedicate it till the reign of Darius Hystaspes, in the year of the world 3489.—In the year 3986, Herod the great undertook to rebuild the whole temple a-new, which he finished in the most superb and elegant manner.—This Temple built by Herod did not subsist above 77 years, being

T H E

destroyed by the Romans in the year of Christ 70.
Terah, son of Nahor, and father of Abraham.

Gen. xi, 24.
Téraphim, certain images or superstitious figures mentioned in scripture, (Gen. xxxi, 19.) which some suppose were a sort of Dii Penates, or household gods, others that they were Talismans or figures of metal cast and engraved under certain aspects of the planets. It is the opinion of many, that Rachel took these images away that her father might be deprived of the means of discovering their flight. Though others imagine that she did it to remove the object of his superstitious worship. But it seems most probable, that she herself was addicted to this idolatry, and desired to carry it with her into the country of Canaan.

Tértius, amanuensis to St. Paul when he wrote his epistle to the Romans, xvi, 22.

Tertúllus, an advocate who pleaded against St. Paul, before Felix governor of Judea. Acts xxiv, 1, 9.

Tetrarch, a sovereign prince, who has the fourth part of a state, province or kingdom under his dominion, without wearing the diadem or bearing the title of king. Matt. xiv, 1. Luke iii, 1.

Tharshish, a country of this name, whither Solomon sent his fleet. 1 Kings x, 22.—The Seventy sometimes translate this word *by the sea*; and it is the opinion of some able critics, that the ships of Tharshish were large navigable vessels, those that were employed in voyages at sea, in opposition to the small vessels that are used only in navigable rivers.

Theodótus, a Syrian, was one of the commissioners sent by Nicanor to treat of peace with Judas Maccabæus. 2 Mac. xiv, 19.

Theóphilus, (*lover of God*) one to whom St. Luke addresses the books of his Gospel, and Acts of the Apostles which he composed. It is doubted

T I B

whether the name Theophilus be the proper name of a man, or an appellation or common name which may stand for any good man or lover of God. The former is much the more probable opinion. Grotius conjectures he might be a magistrate of Achaia converted by St. Luke.

Thessalonica, a famous city in Macedonia, and capital of this kingdom, standing upon the Thesmaic sea. It was improved and beautified by Philip king of Macedon, and called Thessalonica, in memory of the victory he obtained over the Thessalians. Strabo says, it changed its old name Thesma, and took this from Thessalonica, the wife of Cassander and daughter of Philip.—There were a great number of Jews in this city, who were in possession of a synagogue, when St. Paul came thither in the year 52. The Apostle preached in their synagogue, and made many converts both of Jews and Gentiles; but the rest of the Jews raising a great commotion, He and Silas were forced to leave the city and retire to Berea. Acts xvii.—St. Paul afterwards wrote two epistles to his Thessalonian converts; one from Athens in the year 53, and the other from Corinth in the same year.

Thomas the Apostle, otherwise called *Didymus*, which in Greek signifies *twin*. We know little either of the beginning or latter part of this Apostle's life.—He expressed some doubt of our Saviour's resurrection, of the truth of which Christ himself fully convinced him. John xx, 19.—It is believed that St. Thomas preached the gospel and suffered martyrdom in the Indies.

Thyatira, a city which some ascribe to Mysia, and others to Lydia, or the Lesser Asia, because it is upon the frontiers of these three provinces. Rev. ii, 18, 19.

Tiberias, a famous city of Galilee, situated at the southern extremity, and upon the western shore

T O M

of the lake of Gennesareth, or the sea of Tiberias.—This city was built by Herod Agrippa, in honour of the emperor Tiberius.

Tiglath-Pileser, king of Assyria, son and successor of Sardanapalus, began to reign at Nineveh in the year of the world 3257. He came to the assistance of Ahaz king of Judah, against Rezin king of Syria and Pekah king of Israel. After having defeated and killed Rezin, he came into Judea and ravaged the whole country; and afterwards went into Samaria, where he did the same, and transplanted the tribes of Reuben and Gad, and the half tribe of Manasseh, to Halah, Habor, and Hara, upon the river Gozan. Chr. v, 26.

Timotheus, the name of two generals of the army of Antiochus Epiphanes, who were defeated by Judas Maccabeus.

Timotheus, commonly called *Timothy*, a disciple of St. Paul. He was of Derbe, or rather of Lystra, both cities of Lycaonia. Acts xvi, 1. His father was a Gentile, but his mother was a Jewess, remarkable for her eminent piety.—When St. Paul came to Lystra, he heard such an excellent account of Timothy from the brethren, that he took him along with him, and he became extremely useful to the apostle in preaching the gospel. When St. Paul returned from Rome in 64, he left Timothy at Ephesus to take care of that church, of which he was the first bishop. The apostle wrote to him whilst he was at Ephesus two very affectionate epistles, the one from Macedonia in 64, the other in 65 from Rome, a little before his death.—It is said that Timothy suffered martyrdom at Ephesus in the following manner; the pagans of Ephesus made a great feast, in which they carried in procession the images of their gods, being

IT O B

masked and armed with great clubs; and Timothy, rushing into the midst of them to prevent this idolatrous superstition, was killed with stones and with their clubs.

Tirathites, (*porters*.) They descended from Hemath, head of the family of the Rechabites, 1 Chr. ii, 55.

Tirbákab, a king of Ethiopia, who came to the assistance of Hezekiah, against Sennacherib king of Assyria. 2 Kings xix, 9.

Tisbith, a city of the country of Gilead beyond Jordan, the place of Elijah's birth. 1 Kings, xvii, 1.

Titus, a disciple of St. Paul, was a Gentile as to his religion and birth, but was converted by St. Paul, who calls him his son, Gal. ii, 3. Tit. i, 4.

—Titus was constituted by St. Paul bishop of Crete, where he preached the gospel with remarkable success, and not only there but in the neighbouring islands. He died at the age of 94 years, and was buried in the island of Crete.

—St. Paul wrote an epistle to him in the year 64, wherein he instructs him in the qualities of a bishop.

Tob-Adonijah, a Levite, who was sent with others by king Jehoshaphat to instruct the cities of Judah in the principles and duties of their religion. 2 Chr. xvii, 8.

Tobias, an Ammonite, an enemy to the Jews, who greatly opposed the rebuilding of the temple. Neh. ii.

Tobijah, or *Tobías*, a Levite, one of those sent by king Jehoshaphat for the instruction of the people of Judah in their religion. 2 Chr. xvii, 8.

Tobit, *Tobiab*, or *Tobias*, the son of Tobiel, and grandson of Ananiel, of the tribe of Naphtali, whose history is related in the apocryphal book which bears his name.

Togármah,

T R O

Togarmah, the third son of Gomer, whose descendants probably peopled Turcomania in Tartary and Scythia. Gen. x, 3.

Toi, king of Hamath in Syria. 2 Sam. viii, 9.

Tola, the tenth judge of Israel. He succeeded Abimelech, and died after he had judged Israel for twenty-three years. Judg. x.

Topaz, called by the ancients the Chrysolite. It was the second stone in the first row of the high-priest's breast-plate. Exod. xxvii, 17.

Topbet, the name given to the valley of Hinnoth, because of the sacrifices that were there offered to the god Moloch, by beat of a drum, which in Hebrew is called *Topb*. Jer. vii, 31.

Trachonitis, a province situated between Palestine and Cœlosyria, of which Philip son of Herod the great was tetrarch. Luke iii, 1.

Tribute. The Hebrews acknowledged none for sovereign over them, but God alone; whence Josephus calls their government a theocracy or divine government. They acknowledged the sovereign dominion of God by a tribute or capitulation of half a shekel a-head, which every Israelite paid him yearly. Exod. xxx, 13.

Tripolis, a city of Phœnicia, lying upon the Mediterranean sea. 2 Mac. xiv, 1.

Troas, a city of Phrygia or of Mysia, upon the Hellespont, having the old city Troy to the north and the city Assos to the south. Acts xvi, 8.

Trophimus, a disciple of St. Paul, a Gentile by religion, and an Ephesian by birth. After St. Paul had converted him, he ever afterwards continued with that apostle, and, it is said, suffered martyrdom at the same time with him at Rome, having his head cut off by command of the emperor Nero.

T Y R

Tryphæa and **Tryphæsa**, christian women, whom St. Paul mentions in his epistle to the Romans, xvi, 12.

Tubal-Cain, son of Lamech and of Zillah. Gen. iv, 22. The scripture mentions him as the first inventor of brass and iron instruments; and there is great reason to believe that he was the Vulcan of the heathens.

Ty'ebicus, a disciple of St. Paul, whom that apostle employed in carrying his epistles to the several churches to which he wrote. Eph. vi, 21.

Tyrannus, in whose school St. Paul preached during his stay at Ephesus. Acts xix, 9. It is generally believed that this Tyrannus was a converted Gentile, and friend of St. Paul's.

Tyre, a famous city of Phœnicia, first built by a colony of Sidonians, and therefore the prophet Isaiah (xlii, 12) calls it the *daughter of Zidon*. It was at first situated upon a high hill on the continent, whose ruins are still remaining under the name of Palatyrus or Old Tyre; but it was afterwards removed into an adjacent rocky island, about half a mile from the main land, and became a place of immense trade and wealth. Isa. xlii, 12.—This city was taken by Alexander the great, after a seven months siege.

See also the article TYRE, in the Dictionary.

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YAIL

Urbane, is the same as the name of the Roman Emperor, who was called Urbanus.

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VAIL. Women were wont antiently to cover their faces with vails, in token of modesty, and of reverence and subjection to their husbands. Gen. xxiv, 65. The Holy Place was separated from the other part of the temple by a vail of blue, purple and scarlet, which typified the human nature of Christ, adorned with excellent gifts and graces, whereby he has opened to us a way into heaven. Heb. x, 19. —It signified also the separation between the Jews and Gentiles, which is now removed by Christ, (Eph. ii, 14.) and therefore at his death this vail was rent in twain.

Vashni, the eldest son of Samuel, according to the text of 1 Chr. vi, 28. "And the sons of Samuel; the first-born Vashni and Abiah." Some Latin copies have Vashni, Joel and Abiah. But this passage is manifestly corrupted: Vashni, which is put for a proper name, in Hebrew signifies *second*; so that it should be thus supplied, "The sons of Samuel were Joel the first-born, and the second Abiah."

Unicorn, a fictitious animal as is generally supposed. The Hebrew word **QNT Rāim**, which is translated *unicorn*, has been understood of a variety of animals, as the rhinoceros, the aurochs, the deer, the roebuck and the oryx.

Ur, a city of Chaldaea, from whence came Terebinth and Abraham. Gen. xi, 28.

U Z Z

Urbant, is the same mentioned by St. Paul in his epistle to the Romans, (xvi, 9.) "Salute Urbane our helper in Christ."

Uriab, the unfortunate husband of Bathsheba. See *Bathsheba*.

U'riel of Gibeah, was father of Michaiah wife of king Rehoboam and mother of king Abijah. 2 Chr. xii, 2.

Urijah, a high-priest in the time of Ahaz, who obeyed the orders of that wicked prince in every thing he required. 2 Kings, xvi.

Urijah, a prophet of the Lord, son of Shemaiah, who prophesied the same things against Jerusalem and the whole country round about, and at the same time, with Jeremiah.—This prophet was put to death by order of Jehoiakim king of Judah.

Urim and Thummim, (Heb. *light and perfection*.)

The learned are in much doubt what this Urim and Thummim was. Josephus, and after him several others maintain, that the Urim and Thummim were nothing else but the precious stones themselves of the high-priest's breast-plate, which made known the will of God, by casting an extraordinary lustre, and thereby manifested the success of events to those who consulted them: for when these stones gave no lustre, at least none that was extraordinary, it was concluded that God did not approve of the matter in question. According to Josephus, this oracle must have ceased about 112 years before Christ.

Ur, the eldest son of Abraham, and grandson of Shem.—It is thought he peopled Trachonitis.

Uriah, the son of Abinadab, who was instantly put to death for touching the ark of God with unhallowed hands. 2 Sam. vi.

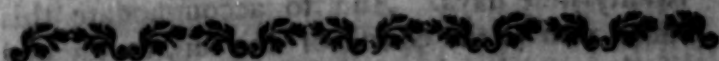
W O R

Uxzen-Sherah, a city of the tribe of Ephraim, built by Sherah the daughter of Beriah. 1 Chr. vii, 22, 24.

Uzzi, the son of Bukki, the sixth high-priest of the Hebrews.

Uzziab, or *Azariab*, a king of Judah.

Uzziel, the son of Kohath, a Levite, and chief of the family of the Uzzielites. Numb. iii, 27.



W.

WEEK. The Hebrews had three sorts of weeks;

1. Weeks of days, which were reckoned from one sabbath to another;
2. Weeks of years, which were reckoned from one sabbatical year to another, and which consisted of seven years;
3. Weeks of seven times seven years, or of forty-nine years, which are reckoned from one Jubilee to another.

Word. Sometimes the scripture ascribes to the word of God certain supernatural effects, and often represents it as animated and active, as, "He sent his word and healed them." Psa. cvii, 20. —This term is also consecrated, and appropriated to signify the only son of the father, the uncreated wisdom, the second person of the most holy trinity equal and consubstantial with the father. John i, 13. —The ancient Jews and Chaldee paraphrasts understand the *memra*, word, in the same sense. —Word is taken for what is written in the sacred books of the Old and New Testament. Luke xi, 28.

YEAR.

Y.

YEAR. The Jews make use of years that are partly lunar, having alternately a full month of thirty days, and then a defective month of twenty-nine days. And to accommodate this lunar year to the course of the sun, at the end of the year they intercalate a whole month after Adar; which intercalated month they called Ve-Adar, or the second Adar.—They divide the year into civil years, which begin at autumn, at the month they call Tisri, answering partly to our September; and the sacred years, (by which the festivals, assemblies, and all other religious acts were regulated) begin in the spring, at the month Nisa, answering to our March, and sometimes takes a part of April, according to the course of the moon.

Z.

Z A'AMAN, a city of the tribe of Naphtali. Mic. i, 11.

Zabadians, Arabians that dwelt to the east of the mountains of Gilead. — 1 Mac. xii, 31.

Zábdiel, king of Arabia: he killed Alexander Balas, who had fled to him for refuge, and sent his head to Ptolemy Philometor king of Egypt, who was then in Syria and in pursuit of Alexander Balas.

Zábina,

Z A L

Zabins, one of those who dismissed their strange wives after their return from the captivity. Ezr. x, 43.

Zaccheo, chief of the publicans, i. e. former-general of the revenues. He received and entertained our Saviour at his house, and became his disciple. Luke xix, 1.

Zacharias, king of Israel. 2 Kings xiv, 25.—He reigned only six months, and did evil in the sight of the Lord. He was murdered by Shallum son of Jabelh, who succeeded him in his throne.

Zacharias, son of Jehoiada, high-priest of the Jews, probably the same with Azariah. 1 Chr. vi, 10.—He was put to death by order of Jush, in the year of the world 3164.

Zacharias, the son of Barachiah, and grandson of Idde, the eleventh of the twelve lesser prophets.—He returned with Zerubbabel from the captivity, and prophesied about the same time with Haggai.—These two prophets, with united zeal, encouraged the people to continue the work of the temple, in spite of all opposition.

Zacharias, a priest, of the family of Abia, the father of John the baptist, and husband to Elizabeth. See Luke i.

Zadok or **Sadoc**, son of Ahitub, high-priest of the Jews, of the race of Eleazar. From the time of Eli, the high-priesthood had been in the family of Ithamar, but was restored to the family of Eleazar in the time of Saul, in the person of Zadoc, who was put in the place of Ahimelech or Abiathar, slain by command of Saul in the year 2944.

Zalmon or **Salmon**, a mountain in the neighbourhood of Shechem. Judg. ix, 49.

Zalmonah, an encampment of the Israelites in the wilderness. Numb. xxxiii, 41.

Zan-

Z E D

Zamzaniim or **Zamims**, who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites. Deut. ii, 20.

Zaphnath-Paneah, the name which Pharaoh gave to Joseph, (Gen. xli, 45.) and signifies *one that discovers hidden things*. St. Jerome renders it *saviour of the world*.

Zarephath or **Sarpta**, a city of the Sidonians, situated in Phœnicia, between Tyre and Sidon, upon the coast of the Mediterranean sea. At this place Elijah dwelt, in the house of a poor woman, during a famine in Israel. Kings, xvii, 9, 10.

Zareth-Shabar, a city of the tribe of Reuben beyond Jordan. Josh. xiii, 19.

Zebab, a prince of the Midianites, whom Jonathan thrust through with a sword. Judg. viii, 5, 11.

Zedim, one of the four cities of Pentapolis, that were consumed by fire from heaven. Gen. xiv, 8.

Zedek, the mother of Jehoiakim king of Judah. Kings, xliii, 16.

Zebulun or **Zebulun**, (*dwelling*) the sixth son of Jacob and Leah. The portion of the tribe of Zebulun was along the Mediterranean sea, one end of it bordering upon this sea and the other extending to the sea of Tiberias.

Zedekiah or **Mattaniah**, the last king of Judah before the captivity at Babylon. He revolted against Nebuchadnezzar king of Assyria, who came to Jerusalem, besieged and took it, caused the children of Zedekiah to be slain before his face, put out his eyes, loaded him with chains, and ordered him to be sent to Babylon. Jer. xxxii, 4; liii, 4, 11.

Zedekiah, a false prophet of Samaria, who lived in the time of Ahab king of Israel. Kings, xxi, 24.
The name also of another false prophet, who lived in the time of Jeremiah. Jer. xxix, 29.

Z I E

- Zab* or *Zeb*, a princess of the Midianites, put to death by the children of Ephraim. Judg. vii, 25.
- Zelophehad*, the son of Hopher, of the tribe of Manasseh. Numb. xxvi, 33.
- Zemaraim*, a city of Benjamin near Bethel. Josh. xviii, 22.
- Zenas*, a doctor of the law, and disciple of St. Paul. Tit. iii, 13.
- Zephaniah*, son of Maseiah, called (2 Kings, xxv, 18.) *the second priest*, by which probably is meant that he was the deputy of Shamaiah the high-priest, when sickness or any immediate necessity confined him from performing his office.
- Zephaniah* the prophet, son of Cushi, of the tribe of Simeon. He lived in the time of Josiah.
- Zephathah*. The valley of Zephathah, near Mareslah, is mentioned in 2 Chr. xiv, 10.
- Zerah*, king of Ethiopia, defeated by Asa king of Judah, against whom he came with an immense army. 2 Chr. xiv, 9.
- Zereda*, a city of the tribe of Ephraim, the birth-place of Jeroboam son of Nebat. 1 Kings, xi, 26.
- Zeredathah*, otherwise called *Zathan*, a city of the tribe of Ephraim. 2 Chr. iv, 17.
- Zerubbabel* or *Zorobabel*, son of Salathiel, of the royal race of David. He was appointed chief of those Jews who, by leave of Cyrus from Babylon, in the beginning of that prince's reign, laid the foundation of the temple, and restored the worship of the Lord and the usual sacrifices.—We are not acquainted with the particulars of this great man's death.
- Zeruiab*, the sister of David, and mother of Jonab, Abishai and Asahel. 2 Sam. ii, 18.
- Ziba*, a servant of king Saul, who treacherously betrayed Mephibosheth, and procured from king David half his estate. See 2 Sam. xix.
- Zimri*,

Z U R

Zimri, a prince of the tribe of Simeon; who publicly went into the tent of Cozbi, a Midianitish woman, whom Phinehas stabbed in the midst of their lewd embraces. Numb. xxv. 4.

Zimri, general of the one half of the cavalry of Elah king of Israel, who slew his master and usurped his throne. 1 Kings. xvi. 9.

Zion or **Sion**, a mountain upon which the temple of the Lord was built by king Solomon, and where David built the city of David, over-against and to the north of the ancient Jebus or Jerusalem, which stood upon the hill opposite to Zion. Psa. xlviii. 2.—The scripture generally puts mount Zion for the place where the temple of the Lord stood, but strictly it was rather upon mount Moriah, which was one of the hills of which mount Zion was composed.

Zephra, a city north of the land of Promise. Numb. xxxiv. 9.

Zippora or **Séphora**, daughter of Jethro, wife of Moses, and mother of Eliezer and Gershom. Exod. ii. 16.

Zoar, (*little*) one of the cities of Pentapolis, to which Lot was to flee as a place of refuge. Gen. xiv. 2.

Zobebeth, the stone Zobelet was near the fountain Regel, just under the walls of Jerusalem. 1 Kings. i. 9.

Zophar, the Naamithite, one of the friends of Job. Job ii. 11.

Zurishaddai, father of Sheluthol, who was chief of the tribe of Simeon at the time of the departure out of Egypt. Numb. i. 6.

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